

MISSION BULLETIN



CATHOLIC WELFARE COMMITTEE

天主教福

傳教學誌

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MISSION BULLETIN

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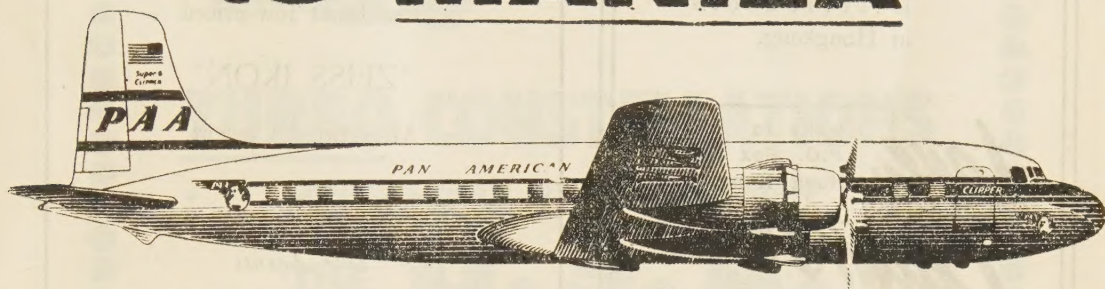
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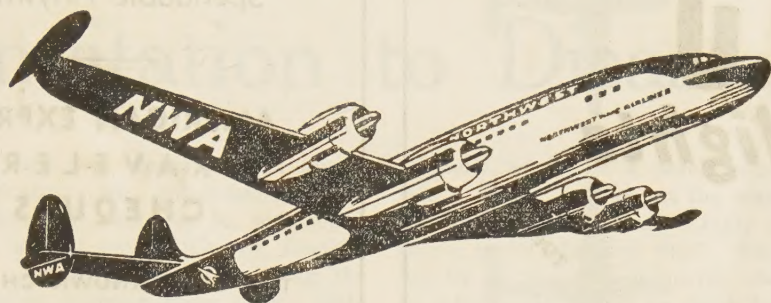
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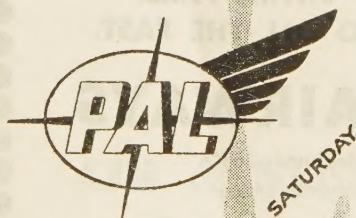
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Invitation to Disaster

THE ideal and the reality seldom agree. Theoretically, we missionaries, after long, thorough training in philosophy and theology should have unity of thought and purpose. Actually, while preserving the absolute unity of doctrine there is too little unity and cooperation in implementing our beliefs.

Unwittingly, we thus play into the hands of our enemies. Clever as they are in carrying out their campaign to destroy the Church, the Communists use fundamentally simple methods. In warfare the soldier or small unit that becomes isolated from the main body of troops falls easy victim to the enemy. Separate the faithful from the clergy, the clergy from the Bishops, break the ties with Rome—these are the steps taken. They may move under the guise of patriotism, independence from foreign domination or various other slogans but always the goal is: Divide and conquer!

In a careful study of "brainwashing" and its success with a fairly large percentage of American prisoners of war in Korea, an American Army doctor brings out the point that the Communists did not try to make Communists of the prisoners but rather sought to make them distrustful of America and its political and cultural life. The Red indoctrinators concentrated on defects in the American way of life. They took facts, reported in reputable American newspapers and magazines, but presented the facts in such a twisted manner that they amounted to lies. They thus accomplished their aim, confusing the ideas of the young prisoners to such an extent that they did not know what to believe. And, as some prisoners related, when one made the first wrong move there seemed to be no hope of returning to the right road; the slightest concession to the Reds started one on a downward road of no return.

It is easy to say that such methods might succeed with immature, poorly educated prisoners of war, that the priest or well educated

Catholic would be a much tougher proposition. Do we not lament the tragedy of some having wittingly or unwittingly placed themselves under the Red flag? The unswerving loyalty of the vast majority, their readiness to suffer exile, prison or death for their Faith must not cause us to lose sight of those, few in number, who have failed.

The book, "Dividing The Church", gives a thought-provoking picture of what happened to the Church in European Communist-dominated countries. As the writer points out, they had braced themselves against a bloody persecution, which did not come, but had made no preparation to meet the insidious methods actually used. Again, it was "divide and conquer." Cultivating those with ambitions, sowing dissension or distrust between diocesan and regular clergy, such were the favorite tricks of the Communists. And, it worked! Minor concessions were made, all with the best of intentions. Too late, they discovered that they had placed themselves completely in the power of their enemies! The Reds skilfully distorted the meaning of property or other material possessions of the Church. The clever combination of force and artifice enmeshed the Church leaving clergy and people bewildered.

It is difficult to draw the line between concessions and weakness. Dealing with Communism it is impossible. To even consider the possibility of co-existence or co-operation is an invitation to disaster. Communism is more than political theory. It is a counterfeit religion based on atheism and denial of the human soul. The day may come when all of us will be faced with the need for a decision. Human prudence may suggest ways and means of avoiding a showdown. We must remember the only escape is capitulation! Capitulation may masquerade as common sense but in truth it is a betrayal, betrayal of self, betrayal of the flock, betrayal of the Chief Shepherd, Christ. "He that is not with Me is against Me!"

VILLAGE APOSTOLATE IN KYOTO

By REV. W. A. KASCHMITTER, M.M.

MISSIONERS throughout Japan are quite well acquainted with the social work being done by the St. Vincent de Paul Society in Kyoto, but they are perhaps less well acquainted with the rural apostolate being carried on by a score of volunteer catechists and teachers in a dozen villages outside the city. This apostolate reaches nearly 1,000 persons, mostly children. There is a close historical connection between the social work carried on in Kyoto and this rural apostolate but the one is not necessarily dependent on the other. For the purpose of this article a brief recapitulation of the social work will therefore be sufficient. Begun a few years ago, this work developed rapidly. With the help of about 260 villages which gave food, charcoal, wood etc., gratis, about 8,400 of the poorest families were aided, at the rate of 1200 families a week. To show their own appreciation for the cooperation of the villagers as well as for the purpose of giving a particular demonstration of Christian charity, the St. Vincent de Paul workers distributed such articles of clothing as they were able to get from various charitable sources to those poor in some 80 villages who are on the government relief list. Also, with the assistance of four Catholic physicians, medical work has been done gratis in one village which had no doctor.

With the social work going forward more or less on its own momentum, Father Steinbach felt that the time had arrived when he could proceed with a long cherished plan of beginning an active apostolate in those villages which had assisted the St. Vincent de Paul Society in its charitable work. The priest visited the village officials and offered to show some moving pictures (The King of Kings) in their village as a token of appreciation for what the village people had done to promote the charitable work of the

St. Vincent de Paul Society, Kyoto. The village officials gladly accepted the offer and Father Steinbach, with a group of his volunteer catechists, all of them young men, set out to show the picture. The young men stayed in the village for the day, speaking to individuals and groups. On the following Sunday a few of the young catechists revisited this village while Father Steinbach and the other catechists went on to another village. Within two months work was begun in this way in more than half a dozen villages.

In the beginning, attention was focussed on the local youth associations but it happened on occasion that the local boys, some of them apparently Communistically inclined, began to heckle the inexperienced catechists practically all of whom had been baptized within a year or two; some found it difficult to answer the questions. The work did not fail completely, however, except in one village. As time went on, plans for the work took more definite shape. Two young men, both of them in the employ of the mission, keep on the road almost continuously showing the KING OF KINGS, also the film on the Twenty-Six Martyrs of Japan. They receive a salary from the mission but their board and lodging is generally provided by the villages where the pictures are shown.

When the number of volunteer catechists makes it possible to begin regular work in a new village, the priest himself visits the place with one or the other film, and comments on certain Christian teachings such as filial piety, brotherly love, respect and prayer for the dead, man's duties to his Creator, etc. He tells the village officials that he has a group of young men who are so enthused over these teachings that they are willing to come, after working hours in the evening, to instruct the children in these and other

matters. Due to the untoward experiences of the early days, attention is now focused especially on elementary school children who have completed the fourth grade. Father Steinbach has found that with this approach practically every village is accessible. New centers for this apostolate are chosen by the missionary largely for the facility with which they can be reached from the Center in Kyoto.

Method

In offering to send these youthful teachers, the priest tells the officials that he will gladly send them provided a suitable hall is available for the classes. The officials have not only arranged for the hall but have encouraged the parents to have their children attend the classes. These classes are now held in twelve villages, once a week, with an average attendance of about 75, which means that in some villages practically all the children are present. By teaching the children the volunteer catechists are becoming accustomed to public speaking, especially since in many cases grown-ups also attend the classes. This has happened so often that separate classes for adults are now conducted in about half the villages. These classes for grown-ups are not inaugurated, as a rule, until the classes for the children have been under way for some months. As a general thing, it seems that the elders are attracted by what the children have to say about Christianity at home. When the number of interested adults warrants it, a separate class is inaugurated. The youthful teachers are instructed to confine themselves to the explanation of the doctrine, never to argue in public, and to tell insistent questioners that their questions will be answered in private after the class is over. In a number of cases, there was trouble with unruly children, but the teachers are instructed to keep strict discipline; often it has been found that by threatening not to show any lantern slide pictures after class even the mischief-makers can be curbed.

Class work begins with teaching the children to make the Sign of the Cross, to recite the Pater, Ave., Credo and Gloria Patri; this is followed by a hymn in honor of the Blessed Virgin. The teachers then devote themselves for a considerable period to an explanation of the catechism and to

the showing of about ten lantern slide pictures on the life of Christ. A medal is given to each child that has memorized the four prayers mentioned above; when they have memorized all the ten principal prayers (including those before and after meals), they receive a rosary. The practice has been introduced also of reciting the Rosary in common in villages where the children have already had about four months of catechetical instruction.

With regard to the various non-Christian religions, teachers are instructed not to speak directly against them at any time, but with regard to the founder of Buddhism, the point is made that if he had lived in Palestine in the time of Christ he might well have been chosen to be an Apostle.

Volunteer Teachers

A word must now be said about the volunteer teachers themselves. There are twenty of them at the present time ranging in age from 18 to 25. About four of them are married. Not a few of them had previous experience in catechizing individuals in Kyoto under the direction of Father Steinbach. Most of them work in offices or shops in Kyoto until about 5:00 P.M. and then proceed to St. Francis Church, once a week, to join those who are scheduled to go forth on their apostolic journey on that particular evening. They leave by jeep or truck at 6:00 P.M. after receiving a few sandwiches from the mission to serve as their supper. They recite the Rosary in common on the way out. Arrived at the villages assigned to them, they drop off, two by two, while the missionary-chauffeur goes on to the last stop. Classes for the children are conducted from seven o'clock in the evening until a little after eight. In places where classes for adults have been organized these take place from about 8:30 to 9:30 or 10:00 P.M. Young and inexperienced teachers are always assigned as companions to such as have already considerable experience in order that they may be able to learn from observation as well as from their own initial experience. The mere fact that young men should volunteer for such work, week after week, makes a deep impression on the villagers. This impression was especially deep when a university student, who is specializing in seismology in Kyoto, joined the ranks of the teachers.

A native of one of the villages where catechism is being taught, this man accompanied Father Steinbach on the day of his baptism. He took the floor in his native village, immediately after the priest, to give his first lesson in Christian Doctrine. In another place where there is an adult study club, one of the catechumens has been so enthused that, though he has not yet been baptized himself, he has already gathered a group of some 20 children in a separate class which he teaches with religious regularity. Though the volunteer teachers are asked to share in this kind of work only once a week, several have requested that they be given an assignment twice a week.

Basic Principle

It is a basic principle of the work that teachers are assigned to one particular village on a quasi-permanent basis. They seek to acquaint themselves as much as possible with the people of that village and to pray for them in particular. Should any of their protégés go to Kyoto, it is the task of the teacher to meet them, show them the church as well as the Catholic book store and explain to them the relative value of the Catholic books available there. All correspondence between the mission and any particular village is also handled by one of the teachers assigned to it.

This village apostolate, radiating from St. Francis Church in Kyoto, reached twelve villages during seven months. Average attendance at the classes was in the neighborhood of one thousand, mostly children. A certain number of adults have also been influenced, but the emphasis has been on the children, for several reasons. On the one hand, the volunteer teachers have found this work easier. It is felt too that this is the best way of getting an entree into a village. Grown-ups might feel a bit offended if outsiders should volunteer to teach them but they almost invariably welcome the idea of having their children benefit by the lessons of the outside teachers. Certainly St. Francis Xavier depended much on the apostolate among the children. Father Stein-

bach likes to recall that he saw similar work carried on in Los Angeles, California, where the Japanese parish was created practically as a result of the work done in Maryknoll Mission School for Japanese. In Kyoto, many thousands of children have attended the special instructions and religious services held for them at St. Francis Church during the past two years. Father Steinbach feels that if a census were taken up among the children of the neighborhood, to learn their religious preferences, thousands would say that they prefer the Catholic religion.

Long Range Plan

Father Steinbach stresses the point however, that the campaign is designed for long-range action—not for a large number of baptisms in the immediate future. One great advantage of the method, as outlined, is that, in the opinion of Father Steinbach, it provides the surest entree into a new village. Not a single village has turned down the missionaries' offer to date. The method also makes it possible to start work without a church and without a single paid catechist. The children are eager to attend the classes—so eager, in fact, that some parents have been known to threaten their boisterous children with a refusal to permit them to go to the religion classes if they did not behave at home. It has been pointed out that about one half of the villages visited regularly have special classes for the adults whom the children had induced to come. Inquiries reveal the fact that all the other villages have adults who wish to attend such classes when the busy season for farm work is over. The system provides ample opportunities for young and inexperienced men and women to undertake apostolic work. Experience has proven that these teachers seek to improve their own knowledge of their religion with a view to doing more effective work in the future. Last but not least, we may add, five villages have undertaken to look for property on which a church might be built. The people in one of these villages have already purchased such a property with money they themselves donated for the purpose.

*There is no wisdom, there is no prudence, there is no counsel against the Lord. . . .
The horse is prepared for the day of battle, but the Lord giveth safety. (Prov. 21, 30-31)*

Chine concentrationnaire et conscience chrétienne

par le PÈRE LÉON TRIVIÈRE, M.E.P.

“... En dernière analyse, c'est à la libération de la personne humaine que tout doit tendre et converger. C'est elle que Dieu a placée au faite de l'univers créé, la faisant, en économie comme en politique, la mesure de toutes choses. . .”

PIE XII. (1)

Le 24 avril 1945, à Yenan, dans son rapport politique au VII^{ème} Congrès National du parti communiste chinois, M. Mao Tse-tung réclamait “l'abolition des camps de concentration comme étant une exigence essentielle du peuple chinois. . .” (取消集中營). (2)

Dès la prise du pouvoir, le 1^{er} octobre 1949, le président Mao s'empresse d'appliquer systématiquement sa “politique fondamentale de la Réforme par le Travail”, politique préétablie, nettement définie et essentielle-ment” contenue dans son rapport sur la Dictature Démocratique du Peuple Chinois, du 1^{er} juillet 1949”. (3) Et le 7 septembre 1954, à Pékin, Mao Tse-tung promulgue officiellement les “Règlements sur la Réforme par le Travail” (4), “basés sur l'expérience acquise au cours de ces dernières années et fixant sous une forme légale l'orientation de la politique de Réforme par le travail forcé (强迫劳动), politique qui doit être pratiquée chez les criminels contre-révolutionnaires et autres. . .” (5)

Contradiction? . . . : “La contradiction, dit Lénine, concerne les croyants, non les communistes”. (6)

L'existence d'un “régime concentrationnaire” dans un pays de 585 millions d'habitants pose à la conscience de l'humanité un problème d'une tragique actualité et d'une gravité véritablement exceptionnelle. D'une

façon générale, les systèmes de travail forcé inspirés par une politique nettement définie et constante, appliqués à des millions d'individus soit à titre de coercition politique, soit pour des fins économiques importantes au profit de l'Etat, ne cessent d'être l'objet d'une inquiétude croissante pour la conscience humaine, a fortiori pour la conscience chrétienne. Pour la conscience humaine, car de tels systèmes menacent sérieusement, par leur nature et leur ampleur, les droits fondamentaux de la personne et compromettent la liberté et les conditions de vie des travailleurs, au mépris des dispositions et des principes de la Charte des Nations Unies. Pour la conscience chrétienne, car “le principe fondamental de la morale sociale de l'Eglise catholique, c'est précisément le respect et la protection de la personne humaine, créée à l'image de Dieu, rachetée par le sang du Christ et destinée à Dieu”. (7) Prolongeant l'oeuvre de Léon XIII et de Pie XI, Sa Sainteté PIE XII ordonne tout son enseignement, en matière sociale, autour de ce grand thème central: Défense de l'homme, “personne autonome”, “sujet de devoirs et de droits inviolables”: “. . . Toute doctrine ou construction sociale, qui méconnaît le respect dû à la personne et à son activité, loin de servir la société, en sape les bases. . .” (8). Le droit naturel est fondé sur les exigences de la personne humaine. Le droit public civil ne peut que préciser ce droit premier et il s'effondre lui-même du jour où la personne cesse d'être considérée, avec tous ses attributs, comme l'origine et la fin de toute vie sociale. “L'homme, dit Pie XII, loin d'être l'objet et comme l'élément passif de la vie sociale, en est, doit en être et en rester, le sujet, le fondement et la fin”. (9)

Traitant de “la conscience chrétienne devant la violence”, Pierre Henri Simon

écrit: "Le 20ème siècle, qui fut celui des grandes révolutions totalitaires et du monde concentrationnaire . . . , a rendu spectaculaire le retour de la violence; mais ce qui fut moins apparent ne fut pas le moins grave: le recul juridique, les garanties ôtées aux personnes contre l'arbitraire policier, la force toujours grandissante des impératifs politiques au détriment des exigences morales et des droits personnels. . ." Et Pierre Henri Simon de conclure que cet esprit de violence et d'oppression "n'affecte les mœurs et n'éclate dans les événements que parce qu'il a d'abord touché les consciences. Nous assistons à une défaillance de la moralité. . ." (10) Certaines attitudes prises en face du fait concentrationnaire ne trahissent-elles pas précisément cette défaillance de la conscience? On s'installe dans une indifférence confortable et criminelle, dans une ignorance voulue, commode, lâche, dans un scepticisme systématique et complice. On se laisse aller à un opportunisme sans pudeur, à des soumissions étalées, à des complaisances fructueuses. On sacrifie aisément les droits les plus fondamentaux de la personne humaine à des impératifs politiques ou à des considérations matérielles. On veut juger, d'abord et avant tout, par les facteurs économiques de production, de construction, de commerce, sans tenir compte de la condition inhumaine de millions d'individus arbitrairement arrêtés et systématiquement déshumanisés. On se laisse mystifier par une propagande savamment orchestrée: ce n'est pas en vain que le Gouvernement de Pékin a "invité" 3.000 étrangers à venir en Chine en 1955 et dépensé pour eux, estime-t-on, 750.000 livres sterling. On se laisse éblouir par les statistiques, les chiffres, les résultats, et gagner par la superstition de l'efficacité immédiate, massive, spectaculaire, à tout prix, même au prix des écrasements inhumains, sans considération pour la main d'oeuvre pénale considérable qui joue un rôle déterminant et décisif dans cette efficacité économique. On entre par opportunisme politique ou économique dans la conspiration du silence. On évite prudemment de dire, d'écrire ou de faire tout ce qui pourrait "favoriser le camp des réactionnaires" ou "ralentir l'action communiste". Ou bien enfin, en face du fait concentrationnaire, on en prend froidement son parti, par défaitisme veule: "Les camps existent. C'est ignoble, mais c'est un fait. On ne peut rien y changer. . ."

Heureusement, il existe encore des hommes libres, des chrétiens, qui ont le courage moral de dénoncer les camps, et qui veulent, de toutes leurs forces, établir la vérité et modifier la réalité.

En 1956, la question du travail forcé fait l'objet d'une vigoureuse action internationale, entreprise à la fois par le Bureau International du Travail et son Comité Spécial du Travail Forcé (1ère session, Genève, 12-17 mars 1956), par le Conseil Economique et Social des Nations Unies (21ème session, New York, 17 avril-4 mai 1956), par des organisations internationales accréditées à l'O.N.U., comme la Confédération Internationale des Syndicats Libres (C.I.S.L.), forte de ses 55 millions d'ouvriers de 75 pays différents, par la Commission Internationale contre le Régime concentrationnaire (C.I.C.R.C.), représentant 100.000 anciens déportés des camps nazis (Congrès de Bruxelles, 20-30 avril 1956), par la 39ème Conférence Internationale du Travail, qui s'est ouverte à Genève le 6 juin, avec 800 délégués, conseillers techniques et observateurs, représentant 70 pays membres de l'Organisation Internationale du Travail.

A cette action internationale contre l'arbitraire et le travail forcé, la Commission Internationale contre le Régime Concentrationnaire (C.I.C.R.C.) a apporté une contribution importante et effective en versant au dossier chinois une masse considérable de documents et de témoignages lors de la session de la Commission Spéciale d'enquête organisée à Bruxelles conjointement avec la C.I.S.L., du 20 au 30 avril 1956.

Dès sa constitution (21 juillet 1950), la C.I.C.R.C. a entrepris une action systématique pour "lutter contre le régime concentrationnaire partout où il se trouve" (Charte du 21 octobre 1950). Or le problème concentrationnaire qui la préoccupe dépasse considérablement la seule notion de travail forcé. Les éléments constitutifs du "régime concentrationnaire", la C.I.C.R.C. les a ainsi définis en décembre 1950:

- 1)—l'arbitraire dans l'arrestation et la détention,
- 2)—le travail forcé en masse au profit de l'Etat ou d'un organisme de l'Etat,
- 3)—l'atteinte à la dignité humaine: la déshumanisation.

La C.I.C.R.C. fut amenée à conduire successivement ses investigations sur les camps de travail correctif de la Russie soviétique par un examen sur pièces à Bruxelles (20 mai-ler juin 1951), sur le système pénitentiaire de l'Espagne par une enquête sur place (9 mai—5 juin 1952), sur les conditions d'internement en Grèce par une enquête sur place (12-30 mai 1952), sur les conditions de détention politique en Tunisie par une enquête sur place (17—27 janvier 1953), sur la situation pénale en Yougoslavie par une commission d'enquête permanente qui poursuit actuellement ses travaux, et tout récemment sur la répression arbitraire et le travail forcé en Chine populaire, par un examen sur pièces à Bruxelles (20—30 avril 1956).

Le dossier chinois fut ouvert en novembre-décembre 1952. Les syndicats chinois; le "Conseil des Syndicats de Hongkong et Kowloon" et la "Fédération chinoise du Travail" de Taipei, déposèrent alors une plainte devant la C.I.C.R.C. et demandèrent qu'une enquête fut effectuée sur les conditions de détention et de travail forcé en Chine continentale. Le 28 novembre 1952, le délégué chinois au Bureau International du Travail remettait à la C.I.C.R.C. un premier document qui signalait en particulier l'existence alléguée de 5.000 camps groupant environ 16 millions d'hommes employés dans le système du travail correctif de la Chine populaire. Aux deux plaintes déposées par les syndicats chinois, 89 missionnaires sortis des prisons de Chine et appartenant à 11 nationalités et 16 congrégations différentes ajoutaient à leur tour, le 21 novembre 1955, un "Appel" à la C.I.C.R.C. contre les arrestations arbitraires de missionnaires étrangers et de prêtres chinois, et sollicitaient l'ouverture d'une enquête officielle. Cette troisième plainte était signée par 7 évêques, 1 préfet apostolique, 2 administrateurs apostoliques, 53 missionnaires (dont le Père Struyven, trappiste, au nom de ses 35 confrères morts en camp de concentration) et 26 religieuses.

L'année 1953 fut consacrée à l'organisation du travail d'information sur les affaires chinoises. Trois missions d'enquête, effectuées en Extrême-Orient en février-mai 1954, janvier-mars 1955 et mars-avril 1956, réunirent une vaste documentation et un nombre appréciable de témoignages.

Avant l'ouverture de la 19ème session du Conseil Economique et Social des Nations Unies (mars-mai 1955) la C.I.C.R.C. fit parvenir deux Mémoires au Secrétaire général de l'O.N.U. et au Directeur du B.I.T.: l'un daté du 31 décembre 1954, portait essentiellement sur les textes législatifs et les règlements en vigueur dans la République populaire de Chine et traitait du travail forcé en tant que système de répression politique; le deuxième, en date du 28 mars 1955, avait principalement pour objet de fournir des témoignages originaux sur le même sujet.

Le 30 mars 1955, la délégation soviétique à l'O.N.U., représentant les intérêts de Pékin, remettait au Secrétaire général des Nations Unies une note s'élevant contre "les assertions contenues dans le rapport présenté à la 19ème session du Conseil Economique et Social, selon lesquelles certaines formes de travail forcé auraient cours en Chine populaire."

De son côté, le Gouvernement de Pékin réagissait vigoureusement dans le "Jen Min Jih Pao" (28 et 31 mars 1955). Sa réponse au rapport de l'O.N.U. était essentiellement identique aux réponses faites antérieurement (30 novembre et 21 décembre 1954). On les retrouvera encore absolument semblables dans les récentes protestations de Pékin (17 et 19 avril 1956) à l'occasion de la 21ème session du Comité Economique et Social de l'O.N.U. et à la veille de la session de la Commission spéciale d'enquête de la C.I.C.R.C. et de la C.I.S.L. à Bruxelles. Le Gouvernement de Pékin argumente et se défend ainsi: "... Il n'y a pas de travail forcé en Chine Populaire, mais un simple système de rééducation et de réforme des prisonniers par le travail; les allégations formulées sont sans fondement; les documents présentés sont inexacts, tendancieux ou mal interprétés; la preuve en est: le témoignage que 403 étrangers originaires de 49 pays différents ont donné de leur visite des prisons et établissements pénitentiaires de la République populaire de Chine; au surplus, le travail forcé ne peut exister dans un pays de démocratie populaire dirigé par la classe ouvrière; le travail forcé ne peut exister que dans les pays capitalistes où l'on pratique le système économique de l'exploitation de l'homme par l'homme et où les travailleurs sont privés des instruments et moyens de production..."

Les réponses et arguments de Pékin n'ont pu cependant ni convaincre ni rassurer

tous ceux qui poursuivent inlassablement l'étude objective et systématique des documents et témoignages.

Le 19 mai 1955, la Confédération Internationale des Syndicats Libres, forte de ses 55 millions de travailleurs, décida, lors de son congrès de Vienne, de joindre tous ses efforts à ceux de la C.I.C.R.C. et d'agir conjointement avec elle auprès de l'O.N.U., du B.I.T. et de l'opinion publique.

A la Commission spéciale d'enquête réunie à Bruxelles du 20 au 30 avril 1956 pour étudier le dossier chinois et porter ses conclusions, la C.I.S.L. désigna pour la représenter des personnalités syndicalistes, asiatiques et africaines: Mr. Lacsina (Philippines), Mr. Sivadut (Thaïlande), Mr. Mirza (Pakistan), Mr. Nishimaki (Japon), Mr. Salazar (Philippines), Mr. Chelli (Tunisie). De son côté, la C.I.C.R.C. envoya comme délégués: Mr. Van Rij (Hollande), le Dr. Georges André (Belgique), Mr. Ballhorn (Allemagne), le Prof. Balachowsky (France), Mme Borsum (Norvège), Mme Goetshel (France), Mr. Calmarza (Espagne).

La session s'ouvrit par l'audition des plaignants: le Dr. Liang Yung-chang, représentant des syndicats de Formose, Mr. Fung Hoi Chiu, délégué des syndicats de Hongkong et Kowloon, et le R. P. Bonnichon, S.J., ancien doyen de la Faculté de droit de l'Université Aurore et représentant les 89 missionnaires signataires de "l'Appel" du 21 novembre 1955.

Cinq témoins se présentèrent à la barre: Mme Ma Shun-I, belle-soeur de Mr. Chou En-lai, Premier Ministre et Ministre des Affaires Etrangères de la République populaire de Chine, Mr. Yuan Mei, ancien membre du parti communiste chinois, déporté successivement dans cinq camps de concentration, le R. P. Watine, S.J., ancien professeur à l'Université catholique de Tientsin, Mr. Wang Pai-shang, directeur d'une école secondaire, et Mr. Pai Hu-shan, ancien ouvrier-radio.

Maitre Théo Bernard, rapporteur de l'instructeur, présenta à la Commission d'enquête un dossier réunissant des milliers de textes de lois et règlements, doctrine et commentaires, déclarations, informations et rapports, publiés par les communistes chinois eux-mêmes, ainsi que 122 témoignages choisis parmi des centaines d'autres. Le rapport juridique fut confié à Maitre Gérard

Rosenthal et le rôle d'accusateur à Mr. David Rousset.

Après trois jours de délibération, la Commission spéciale d'enquête porta ses conclusions, longuement motivées par le rappel des documents et témoignages. On peut les grouper sous trois titres:

I. L'ARBITRAIRE

Le système pénal de la République populaire de Chine livre le citoyen à l'arbitraire du gouvernement en donnant une définition vague, large et extensive des délits et des peines, tant dans les lois pénales proprement dites que dans les dispositions pénales des lois civiles (11), en mettant en cause la notion juridique même de l'infraction et la théorie de la non-commission (12), en ne tenant aucun compte du principe universellement admis de la non-rétroactivité des lois (13) et en affirmant, au contraire, le principe de rétroactivité de la loi pénale (14), en adoptant le principe de crime par analogie (15), en ignorant pratiquement le principe de la présomption d'innocence et en appliquant constamment la présomption de culpabilité (16), en instituant la dépendance politique des Cours et Tribunaux vis-à-vis du pouvoir politique (17), en soumettant l'inculpé, lors de l'instruction, à de mauvais traitements et même à de véritables tortures dans "l'interrogatoire de fatigue", prolongé pendant des heures et quelquefois pendant des jours, en lui extorquant des aveux dits spontanés (18), en délivrant une condamnation souvent rédigée hors de sa présence par des juges responsables devant les assemblées politiques et révocables par les Autorités (19), en privant habituellement et généralement le citoyen des garanties suffisantes et effectives des droits de la défense (20).

II. LE TRAVAIL FORCÉ

1. **Instrument de coercition politique.**
Inspiré du Code soviétique sur le Travail correctif, le système du travail forcé de la Chine populaire est une institution légale, normale, habituelle, permanente (21). La "réforme par le travail" revêt un triple caractère: 1° châtiment ou punition, 2° travail forcé effectué en vue de la production, 3° redressement idéologique ou rééducation (22). Le système du travail forcé ou "correctif" apparaît comme l'instrument univer-

sellement utilisé dans un but de coercition politique. Il s'applique à tous les délinquants et en premier lieu aux délinquants politiques, qualifiés de "criminels contre-révolutionnaires". Il est pratiqué dans toutes les régions de la Chine continentale. Il est la sanction de toutes les campagnes de répression qui accompagnent les réformes de structure: réforme agraire, lutte contre la corruption et le gaspillage, répression des délits économiques, mise au pas des intellectuels, persécution des Eglises chrétiennes, du Bouddhisme et des sectes, luttes de tendance dans le parti, collectivisation agraire, etc. Et ce système répressif, dans lequel le travail forcé apparaît comme une sanction constante, est un élément politique essentiel, étroitement imbriqué au régime, constituant une partie compositante sans laquelle le régime lui-même n'existerait point tel qu'il est.

2. Importance économique. Le système du travail forcé est imposé et largement utilisé à des fins économiques pour le compte de l'Etat. Tout au long du dossier, il apparaît dans les secteurs les plus divers de l'économie: agriculture, travaux hydrauliques, mines de fer, de tungstène, d'étain, travaux stratégiques, exploitations forestières, constructions de routes et de chemins de fer, bâtiment, etc. Le travail des détenus est officiellement reconnu comme constituant "une part importante de la construction économique de l'Etat". La loi en prévoit expressément la coordination avec les plans nationaux de production et de développement économiques (23).

3. Nombre des travailleurs forcés. Dans l'état actuel du dossier, la Commission spéciale d'enquête ne s'estime pas en mesure d'évaluer exactement le nombre des détenus soumis au travail forcé et ne peut se prononcer sur les évaluations fournies soit par les syndicats de Hongkong et Kowloon (20 millions), soit par les syndicats de Formose (25 millions). Toutefois, la Commission déclare: "En raison du rôle du travail forcé dans l'économie nationale, de l'ampleur administrative et du nombre des camps (dans le seul dossier de la Commission figurent 297 camps avec indication de leur emplacement, de leur nom, du genre de travail, etc. . .), en raison du nombre et de l'envergure des campagnes de répression, il est permis cependant d'affirmer qu'il s'agit d'un ordre de grandeur de plusieurs millions d'individus".

III. LA DESHUMANISATION

1. Conditions inhumaines de détention et de travail. En prison, comme dans les différentes institutions de travail correctif, les conditions de détention, telles qu'elles résultent des témoignages concordants, apparaissent comme étant d'une extrême rigueur. La nourriture est généralement insuffisante, surtout lorsqu'elle ne peut être améliorée ni par des achats aux coopératives, lorsqu'il en existe, ni par des envois extérieurs, avantages réservés aux détenus qui ont donné aux autorités pleine et entière satisfaction. Les conditions de logement et de vêtement, inégalement assurées suivant les régions, sont souvent déficientes. Le manque d'aération, le manque d'hygiène, l'absence de soins médicaux paraissent assez généraux, bien que des améliorations aient été signalées dans un certain nombre de cas. Les conditions matérielles de travail, si elles apparaissent différentes suivant les époques, les régions et l'emploi, se révèlent en tous cas très dures. Le temps réservé au travail peut atteindre 14 heures par jour. Les normes de production, sans être établies d'avance, dépendent d'une véritable compétition entre les détenus, soumis au chantage de se voir privés de tout avantage ou même de voir leur peine renforcée si le rendement n'atteint pas une valeur maxima. Certains des châtiments infligés sur les lieux mêmes de détention, comme la privation partielle ou totale de nourriture, l'absence de sommeil, le port des fers aux pieds ou aux mains, n'interrompent pas le travail des détenus qui doit être de toute façon exécuté. Il faut signaler encore que, systématiquement semble-t-il, des colonies de travail correctif sont organisées dans des régions désertiques ou, en tout cas, suffisamment isolées des centres de population. Il faut souligner enfin que l'exécution du travail manuel ne dispense pas le détenu, après une longue journée de travail, des interminables séances consacrées à l'endocinement et à la rééducation.

2. Rééducation idéologique ou réforme de la pensée. La "réforme de la pensée", dans le cadre de la rééducation par le travail, est une des caractéristiques les plus marquantes et sans doute les plus originales du système de répression politique appliqué en Chine continentale. Elle est constituée par la mise en oeuvre systématique, constante, harcelante, obsédante, non pas d'une propagande, mais de moyens techniques, phy-

siques et moraux, utilisés sans relâche pour obtenir un nouveau conditionnement du prisonnier, pour arriver à une compète désarticulation de l'individu qui constitue une véritable violation du for intérieur du détenu et une atteinte extrêmement grave à son intégrité personnelle, pour faire disparaître progressivement la personnalité morale de celui qui y est soumis et lui substituer une personnalité nouvelle conforme à l'idéologie et aux intérêts du Gouvernement. Combinée avec la rééducation par le travail, la réforme de la pensée, loin de provoquer un véritable redressement et une régénération du prisonnier, constitue en fait une torture morale avilissante et dégradante et aboutit à la pire déshumanisation qui soit, la perte de la personnalité. Elle ne fabrique pas des "hommes nouveaux", mais des "sous-hommes".

Arbitraire, travail forcé et déshumanisation, telles sont les trois caractères essentiels qui définissent le "régime concentrationnaire", dont l'existence en Chine continentale constitue un problème terriblement angoissant. Et c'est précisément le mérite des membres de la C.I.C.R.C., qualifiés par leur tragique expérience, de s'intéresser constamment à tous les aspects du problème concentrationnaire, partout où il se pose, sans aucune considération d'ordre politique, et d'agir en commun accord avec la C.I.S.L. auprès de l'O.N.U., du B.I.T., et de l'opinion publique pour établir la vérité et modifier la réalité.

C'est aussi le mérite de nombreux catholiques de participer activement à l'action internationale contre l'arbitraire et le travail forcé et de travailler sans relâche à "la libération de la personne humaine". N'est-ce pas là une mission et une tradition d'Eglise? "Depuis 2,000 ans, dit Pie XII, vit et persévère dans l'âme de l'Eglise le sentiment de la responsabilité collective de tous pour tous, ce sentiment qui a poussé et pousse encore les âmes jusqu'à l'héroïsme charitable des libérateurs d'esclaves. . . ." (24).

Léon Trivière

NOTES

- (1) —Cf. PIE XII. Lettre à M. Charles Flory, 14 juillet 1945, à l'occasion de la Semaine Sociale de Toulouse (30 juillet-4 août 1945). Doc. cath. 8 août 1945. col. 550.
- (2) —Cf. Mao Tse-tung. "Sur un Gouvernement de coalition", rapport politique présenté le 24 avril, à Yen-an, au VIIème Congrès National du parti communiste. Oeuvres Choiesies. Edition chinoise. Pékin. 1953. Tome III. p.1.064.
- (3) —Cf. Mao Tse-tung. "Sur la dictature démocratique du Peuple", rapport présenté à l'occasion du 28ème anniversaire du parti communiste chinois, le 1er juillet 1949. Edition anglaise. Péking. Foreign Languages Press. 1950. p.18.
—Cf. "La politique fondamentale de la Réforme par le Travail est contenue dans la déclaration du président Mao Tse-tung du 1er juillet 1949 "Sur la dictature démocratique du Peuple". Agence Hsin Hua. Pékin. 18 octobre 1951: "Le Bureau de Sécurité Publique de Pékin obtient des succès dans l'éducation par le travail chez les contre-révolutionnaires".
- (4) —Cf. Jen Min Jih Pao, Pékin, 7 septembre 1954.
- (5) —Cf. id.
- (6) —Cf. Osservatore Romano. 15 juillet 1955.
- (7) —Cf. Osservatore Romano. 13 août 1954.
- (8) —Cf. Pie XII. Radio-message de Noël. 24 décembre 1942.
- (9) —Cf. Pie XII. Radio-message de Noël. 24 décembre 1944.
- (10) —Cf. Pierre-Henri Simon: "La conscience chrétienne devant la violence". Informations Catholiques Internationales. 1er juillet 1955.
- (11) —Cf. art. 4, 7, 10, 13, du "Règlement sur la suppression des activités contre-révolutionnaires". 21 février 1951.
—Cf. art. 26 de la Loi sur le mariage. 13 avril 1950.
—Cf. art. 32 de la loi sur la réforme agraire. 30 juin 1950.
—Cf. art. 3 et 4 du "Règlement sur la répression de la mise en circulation de la fausse monnaie". 19 avril 1951.
—Cf. art. 13, 14, 15, du "Règlement provisoire sur la sauvegarde des secrets d'Etat". 8 juin 1951.
- (12) —Cf. Mlle Shih Liang, Ministre de la Justice: ". . . Il est nécessaire de bien comprendre que la part prise à une organisation contre-révolutionnaire et la poursuite de buts contre-révolutionnaires équivalent à des activités contre-révolutionnaires punissables en tant que telles, et qu'il ne peut être question de la "non-commission" . . . Jen Min Jih Pao. Pékin. 25 février 1951.
- (13) —Cf. Art. 7 des "Règlements" du 21 février 1951: "Sera condamné à la peine de mort ou à l'emprisonnement à vie celui qui, avant la libération, a organisé ou dirigé un service spécial ou

un service d'espionnage contre-révolutionnaire et qui a commis d'autres crimes graves sans avoir essayé après la libération de racheter ses méfaits par ses mérites. . ."

- (14) —Cf. Art. 18 des mêmes "Règlements": "Les dispositions de la présente loi sont également applicables à ceux ayant commis des crimes contre-révolutionnaires avant l'entrée en vigueur de la présente loi."
- (15) —Cf. art. 16 des mêmes "Règlements": "Dans toute autre affaire contre-révolutionnaire dont le cas n'est pas prévu à la présente loi, il sera prononcé des peines prévues à la présente loi pour les cas semblables. . ."
- (16) —Cf. La loi désigne la personne arrêtée, non pas par le mot "prévenu", mais par le terme "犯人" qui signifie "coupable".
—Cf. "Le Droit de la Chine communiste", p. 17-18 (Commission Internationale de Juristes de La Haye), par le R. P. André Bonnichon, S.J., ancien Doyen de la Faculté de Droit de l'Université l'Aurore à Shanghai.
- (17) —Cf. art. 3 des "Règlements sur l'organisation des Cours de justice populaire", du 20 juillet 1950, qui plaçait directement ces cours de justice sous la direction des gouvernements du peuple des sous-préfectures.
—Cf. Shen Chun ju, Président du Tribunal Suprême: "La tâche de nos tribunaux est d'utiliser les lois comme des armes pour consolider la dictature démocratique populaire et pour assurer au gouvernement une marche prospère dans l'industrialisation et dans l'oeuvre de la réforme socialiste". Jen Min Jih Pao. Pékin. 21 juin 1954.
—Cf. Shen Chun ju: "L'armée, la police et le Tribunal sont des armes importantes de la dictature démocratique populaire. La tâche fondamentale du système judiciaire est de consolider la dictature démocratique du peuple". Discours au Comité National de la Conférence Consultative Politique du Peuple Chinois. 28 octobre 1951.
—Cf. "Il est impossible de parler de justice indépendamment du Parti. Tout ce qui s'accorde avec les principes du Parti est juste. Tout ce qui ne s'accorde pas avec les principes du Parti est injuste." Comité du parti communiste de Wuhan. Ch'ang Chiang Jih Pao. 30 novembre 1951.
—Cf. "La loi est un instrument qui sert à réaliser la politique du Parti. . ." Jen Min Jih Pao. Pékin. 8 novembre 1954, etc. . .
- (18) —Cf. Nombreux témoignages retenus par la C.I.C.R.C. et la C.I.S.L. L'accusé est amené devant l'enquêteur, de préférence la nuit. Il doit rester debout,

assis, accroupi, parfois suspendu, en tout cas immobile, et répondre indéfiniment aux mêmes questions, jusqu'à l'aveu (Témoignages No. 103, 104, 112, 113, 115, 142, 145, 147, 149, 152, 165, 451, 454, 456, 459). Généralement les enquêteurs se relaient. L'enquêteur a dans certains cas frappé lui-même. Dans d'autres circonstances, il fit frapper soit par des gardes armés, soit par des codétenus (Témoignages No. 112, 142, 152, 456, 104, 113, 153). L'accusé peut être soumis à une violente lumière, à un simulacre de fusillade, exposé au soleil, à la glace, frappé à coups de fouet, subir les aiguilles sous les ongles, absorber diverses déjections (Témoignages No. 105, 182, 173, 153, 127, 464, 506, 103, 131, 103, 106, 110, 149, 162, 165, 182), etc., etc. . .

- (19) —Cf. art. 14 de la Loi sur les Tribunaux Populaires du 21 septembre 1954: "Le Tribunal Populaire suprême est responsable et fait ses rapports devant l'Assemblée Nationale des députés du peuple, et, dans l'intervalle des sessions de cette Assemblée, devant la Comité permanent de l'Assemblée Nationale des députés du peuple. Les tribunaux Populaires locaux, à chaque échelon, sont responsables et font leurs rapports devant les Assemblées des députés du peuple du même échelon."
- (20) —Cf. Avant les lois du 21 septembre 1954 et du 20 décembre 1954, dans lesquelles les autorités chinoises annoncent comme une nouveauté de prendre en considération les droits démocratiques des citoyens, il faut se rappeler que déjà le "Règlement" du 20 juillet 1950 sur les Cours de justice prétendait garantir aux accusés le droit de se défendre et prohibait les coups et les tortures. Or les témoignages recueillis par la C.I.C.R.C. sont suffisamment probants et nombreux pour nous dire ce qu'il faut penser de la situation de fait.
- (21) —Cf. rapport de Lo Jui-ching, Ministre de la Sécurité Publique. 26 août 1954.
- (22) —Cf. art. 4 des "Règlements" de la Réforme par le Travail.
- (23) —Cf. art. 30, 32, 33, des mêmes "Règlements".
—Cf. Sing Tao Jih Pao des 5 et 14 septembre 1951.
—Cf. id. du 1er novembre 1951.
—Cf. Kung Jen Jih Pao. 16 août 1951.
—Cf. Déclaration de Chi Jen. Jen Min Jih Pao. Pékin. 16 octobre 1951.
- (24) —Cf. Pie XII. Radio-message à l'occasion du 50ème anniversaire de la publication de l'encyclique Rerum Novarum. 1er juin 1941. Doc. Cath. 21 juillet 1946. col. 797.

EAGLE SWEEP

BISHOP J. E. WALSH, M.M.

WHEN Charles Martial Lavigerie became archbishop of Algiers in 1866, there was very little being done as regards any systematic, wide scale evangelization of Africa. Today the mission outlook in Africa is entirely changed. From being a rather neglected area Africa forged ahead—and quite suddenly as mission time is counted—to become the most fruitful mission field in the world.

This great change was engineered in very considerable measure by Cardinal Lavigerie. Many purely providential elements were contributory to it, no doubt, as is the case in all such advances. Many other human agents helped as well. But a major share of the immense improvement is traceable in principle—and much of it in direct, concrete causality—to Lavigerie's initiative, his masterly planning, his personal energy and exertion and zeal. Also to his great love for Africa. The fact is a missionary commonplace. How it came about is a missionary lesson, surely, and perhaps a missionary inspiration.

Up to 1866 the diocese of Algiers was coterminous with the relatively small colony of Algeria (seven million population); and the prevalent notion regarding feasible mission work was even more limited than the diocese itself. Prevalent, that is, in the minds of the government officials responsible for the civil and military administration of Algeria.

The same notion was not prevalent at all nor at any time, of course, in the mind of the Holy See. Mgr. Dupuch was the first bishop of Algiers, preceding Lavigerie (the third) by something around thirty years. "An immense field is open before you", wrote Pope Gregory XVI to Dupuch at the time of his appointment. "Go, then . . . to that

part of the Lord's vineyard so long desolated. Take your scythe, enter vigorously into your vineyard. . ."

This papal admonition envisaged the whole of Africa as the potential mission field with Algeria as a providential point of vantage. Both Mgr. Dupuch and his successor, Mgr. Pavy, understood the matter in that light. However, they were not able to accomplish a great deal in Algeria, much less to stir up Africa. The obstacles were too many, the means too few.

Colonial Policy

The policy of the Algerian colonial authorities as regards religious matters was to preserve the status quo and to discourage any efforts to alter it. This meant to freeze everybody in their existing state of religion or irreligion, to let all sleeping dogs lie for fear that they might, on being aroused, turn around and bite somebody. The advice of the authorities to the local clergy, repeated frequently and formally, was not to mistake the nature of their mission by seeking to convert people of other religions, those of the Moslem persuasion and of the Jewish faith in particular.

The policy was understandable. With the exception of the Jews the local people in Algeria were almost all Moslems, either militant or nominal. The Arabs and those who had intermarried with them were the militant types. The Arabs were the leaders; and they planned and plotted, not only to hold their own in Algeria, but also to extend their religion and influence far and wide among the tribes outside of it. That made the Moslems of Algeria a restless, pushing, very volatile element altogether. The Jews were a small but compact minority. They disturbed no-

body and they likewise preferred not to be disturbed. The colonial authorities felt that mission work might provide resentment and trouble. They had plenty of both on their hands as it was and they did not wish to increase it. They did not realize, apparently, that some intelligent, well conceived mission work might be a very good means of decreasing it.

This attitude was acceptable to the clergy of Algeria. It reduced them to the status of colonial chaplains with no scope other than that of providing religious services for the few Catholics — the French officials, soldiers, planters, merchants and so on — who happened to be in the place.

Algiers An Archdiocese

In 1866 Algiers was made an archdiocese. Lavigerie thus became its first archbishop. At the same time two new dioceses were created in Algeria, Oran and Constantine. This partition further reduced the supposed role of the new archbishop. It left him one third of the original territory in which to carry out the chaplaincy function envisaged by the government.

These various flourishes and technicalities did not matter a great deal in the event. Lavigerie was to take the whole of Africa as his parish, anyhow. He was not a colonial but a missionary.

The thing to do in this state of affairs was to change or else ignore the whole colonial conception altogether. It was to push aside, beat down or nullify somehow the inhibiting policies and regulations and, at the same time, to obtain or create the means needed to evangelize Algeria and Africa both. Also to select and promote methods of mission work, projects and activities, which were psychological and prudent but bold and effective as well, in order to deal with the still more inhibiting prejudices, obdurances and susceptibilities of the native populations. Also, finally, to concert some kind of a general plan looking to the systematic evangelization of the continent. All of which the noble-hearted, eagle-eyed Lavigerie did.

Africa as a whole was still something of a land of mystery at this period. Around its fringes it had a lot of colonies, a few of them being some centuries old (Angola,

Mozambique, Reunion Island, Sierra Leone) while a greater number were of very recent origin. Its northern belt from Morocco to Ethiopia was one of the great historic areas of the world, with its pre-christian civilizations, its early christian flowering and its subsequent inundation (7th century) by the Moslem Arabs. But its mammoth central stretches of jungle and desert, full of native tribes of many varieties, were being penetrated only tentatively and slowly. David Livingston arrived in Africa only in 1840 to make his famous exploration; and it was after that event that the more active penetration of the vast interior by the various European powers set in.

Mission History

The previous mission history of Africa had not been a story of complete forgetfulness or neglect by any means — at least not in the centuries immediately preceding. Ever since Vasco da Gama's exploration of the sea routes around the continent (1498) there had been some attempts at mission work on the part of the pioneering Portuguese. In Angola and Mozambique, soon to become Portuguese colonies, this work was carried on with some system and continuity. Madagascar, fourth largest island in the world, lay off the eastern coast directly in the path of the Portuguese trade route; and it had been the object of a good many tentative mission efforts from time to time. But no enduring mission establishment could be set up in this place until it finally became a French protectorate in 1885.

Meanwhile, Ethiopia was one spot which had been the scene of repeated, heroic missionary efforts throughout the centuries, as its people were semi-christians of a sort (schismatic Copts since 640 A.D.), not Moslems or pagans to any extent. Twelve Dominicans evangelized the place in the 13th century, had some success and were then all martyred. Forty Franciscans managed to enter in 1440, were promptly put in jail and later expelled. The next attempt was in 1556 when a few Jesuits arrived. They were able to stay for eighty years, converted — or rather reconciled nominally — the whole population including two different emperors, then encountered a civil war (1632) which ended in a complete religious reversion, left no vestige of the hard won success except a few Catholic

exiles with an ex-emperor among them. Not long after the few Jesuits in the place were all martyred. Some French Capuchins who arrived in 1638 to aid in the work were martyred to a man almost at once.

There had not been a Catholic missionary in Ethiopia for 200 years, roughly, when the Italian Lazarist, Justin De Jacobis, famous modern apostle of the place, arrived there in 1839. When he died in 1860 after every sort of saintly and heroic effort and sacrifice, he left a nucleus of six thousand Catholics behind him. "Angel of the Church of Ethiopia" was the name given to this great man by Cardinal Massaia, the almost equally famous Capuchin missionary who came on the scene as he was leaving it. Massaia, too, had more sufferings than success in his apostolate. Whatever small gains could be made at times by missionaries in Ethiopia were smothered and buried in persecutions. This condition lasted right up to 1900.

Mother Anne Jahourey

How much thought was being devoted to Africa as a whole by anybody during all this time is not apparent. Perhaps the most notable example of a deep and lasting solicitude for Africa, its people and all that pertained to it was that given by Mother Anne Jahourey, the foundress of the Sisters of St. Joseph of Cluny.

Mother Jahourey went to Senegal (French colony) in 1822 and remained there only two years before the affairs of her Order recalled her to France. She never saw Africa again, as she spent the balance of her personal mission career working among the colored people of French Guiana in South America. But her short stay in Senegal gave her a whole-hearted, lifetime interest in Africa and its needs, which she implemented in some rather unusual ways. She made specific plans for her own Sisters in Senegal and other later installations elsewhere, deciding that they would help the people most as teachers and medical workers and encouraging them to create villages for the people where they could be assembled and given a complete Catholic formation. She saw at once that the creation of a native clergy was the basic thing to do for Africa, so she went to the extreme length of rounding up a good number of promising boys,

sending them to France and maintaining a school there for their education, in the hope that some priestly vocations might result. It was long years before the work produced any fruit; but the experiment drew all eyes to the African mission work, also encouraged the neophytes of Senegal as well. Finally, Mother Jahourey constituted herself a champion of the African missions and a spokesman for them, bestirring herself in their interest very energetically during her entire life. As she enjoyed the complete confidence of the French government and its highest officials in Paris — though not always that of the ecclesiastics with whom she had to deal — she was able to do Africa some good turns.

Substantially, Africa could be likened to an immense jungle ringed around with colonies when Lavigerie came on the scene. The jungle was full of people, perhaps a hundred million of them. The wide northern belt of colonies, protectorates or independent countries was very much a Moslem world that was more or less striving to expand southward. Some serious questions arose out of this situation. Who was to reach all those tribes of jungle people first and most effectively, the Moslem or the Christian? Were the Moslems in the northern area themselves to be considered forever untouchable and unapproachable because of their clannish solidarity, their trouble making propensities? If so, were the backwardness and misery, the wretched economic status, and the political infantilism — and, most of all, the spiritual poverty — of the whole continent simply to be perpetuated indefinitely; and in that case what role were Christians, missionaries especially, supposed to take upon themselves in the place?

Lavigerie had made up his mind about these matters before he even set foot in Africa. And the first thing he did on arrival was to let it be known. He wrote and circulated a pastoral letter in which he harked back to the early ages when North Africa was a christian stronghold. In it he recalled in glowing terms the great services performed by St. Cyprian, St. Augustine and others, the time when the African church had grown to the extent of assembling 700 bishops in council, the martyrs and the monastic movements, the whole christian

past of the once famous region. He pointed out that the Christian claim on Africa was the earliest claim and a strong and authentic one, that it had never died even if pushed into the background by later interlopers, and that his office was to press the claim, represent it and revive it.

Psychological Element

Besides the reason of principle which dictated his approach, namely, the right and the duty of announcing the gospel to anybody and everybody, there was an additional psychological element involved in it. The aboriginal people in Algeria, as in the neighboring Morocco and Tunisia, were distinct from the Arab late comers who dominated the region. They were in the majority numerically. They had their roots in a Christian past, being the descendants of the original occupiers of the territory; and they retained some vague traces and traditions of this. Moreover they were Moslems of a rather loose and nominal tinge as distinguished from their more deep-dyed leaders. Apparently these types of people were called Kabyles, Berbers, Bedouins or Moors more or less indiscriminately. The French in Algeria called their local aborigines Kabyles.

There was some reason to suppose that these people could be helpfully impressed by considerations resuscitated from their own long buried past. Such an appeal was at least an entering wedge, gave them something to think about.

It may be that the pastoral letter was likewise intended to inform the local Algerian officials as to the policy of mission activity which was in the making. In any case it served that purpose, gave them something to think about also. They were not particularly pleased with it.

The new archbishop of Algiers was appointed at the very end of 1866 and he first set foot in the place in 1867. That same year a triple visitation came to Algeria in the shape of a cholera epidemic followed by locusts, followed by famine. The famine was a national disaster of the gravest kind; it cost one hundred thousand lives. The archbishop launched appeals all over France and elsewhere for famine relief. He announced a plan to adopt orphans left homeless by the famine; and he promptly

improvised asylums for them, gathering up eighteen hundred of these waifs from the roadsides in the course of about six months.

The orphanage work brought on a conflict with the local government which cleared the air considerably. A letter was written by Lavigerie and published in which he spoke of the orphanages as nurseries for the production of new types of natives who would be useful workers for the colony, true friends of France, Christian Arabs. Having remarked a revolting case of multiple murder and cannibalism in the course of the famine, he underscored it in the same letter and drew a strong conclusion. "It is necessary to elevate these people", he wrote. "It is necessary that France give them — no, I am wrong, permit to be given to them — the principles of the Gospel, or else chase them into the deserts, far from the civilized world."

The letter and the orphanage work in itself ruffled and upset the colonial government. Some remonstrance was made to the archbishop. He was warned against baptizing any of the rescued orphans. Apparently there was also some proposal or suggestion about handing the children back to the Arabs as tribal property. As their parents were dead, this would mean slavery for them and worse. The archbishop replied to these representations by claiming such religious freedom as was commonly afforded in any pagan country and claiming it, not only for himself, but for the local Arabs also. As for baptism, he said in effect that he had no power to impose it on anybody and that for the time being he would approve it only in cases of deathbed request. He did not propose to return the orphans to the tribes which had abandoned them in the famine. He pointed out that he asked only liberty of conscience for everybody.

Imperial Rebuff

He wrote in the same sense and at the same time to the emperor of France, Louis Napoleon — it was the period of the second Empire; and he received a rebuff. "You have a great task to fulfill", the emperor wrote in reply, "that of looking after the two hundred thousand Catholic colonials who are in Algeria. As to the Arabs, leave the care of their discipline to the governor general."

This answer was considered by the colonial government to have put Lavigerie in his place — and no doubt it was so conceived by the emperor also; but it only aroused the lion. Lavigerie went straight-way to Paris and he must have made a vigorous protest there, judging from some reactions. "Have you ever seen so much violence, trickiness, ignorance, bad faith, anger and passion united together, and that under the robe of a priest and archbishop" wrote one Parisian official. "It is to be hoped that he will not appear here again."

On this occasion, the emperor refused to see him and left the capital for Biarritz. Lavigerie promptly followed him clamored for a hearing and presently got one. The emperor was icy; the archbishop was insistent. Finally, Lavigerie told the emperor that if the government did not give him the liberty to carry out his plain duty in Algeria, he would take the liberty anyhow.

In the end Lavigerie either convinced Louis Napoleon or else wore him down. The result of the conference was a governmental order which authorized the archbishop to retain the Arab orphans and approved the principle of charitable work among the natives in general. It was a definite change in the colonial policy of the French authorities. The severe ban on missionary effort in Algeria was modified, largely lifted.

Lavigerie had taken the first mission opportunity that presented itself and had made good use of it. He then immediately followed up this good beginning with a far seeing program of preparation for serious mission work. The Holy See suddenly burdened him with the functions of mission Superior and apostolic delegate in French West Africa (Senegal and some other incipient colonies). He sounded a call in France for mission vocations suited to African needs and thus became the founder of two new missionary Congregations, the White Fathers and the White Sisters. They took care of the Algerian orphan children in eight farm schools — four for boys and four for girls — which were soon established; and they prepared themselves also, by learning farming methods and the native languages, for the establishment of mission work among the tribes everywhere. In addition they had to have some competency in pedagogy, medicine,

music, sewing, other little arts needed for the creation and proper regimentation of Christian villages in Algeria and elsewhere. The villages were to be made up of refugees, dispossessed people, other needy elements like the first orphans, as occasion offered.

Charity

Charity was chosen as the main mission method for the northern area where the Moslem problem existed in acute form. This one word was Lavigerie's episcopal motto and he made it the salient factor in his missionary approach. He had no illusions about the speedy conversion of Moslems, nominal or otherwise. He understood very well that the age old disaffection and prejudice of such people could be worn away only with great care and much patience. He decided therefore to use the opportunity provided by the various classes of unfortunates to demonstrate the charity of the Church. To harbor the harborless as in the orphanages and villages thus became the recipe for the northern area. It was well conceived. It had the double effect of forming small Christian nuclei here and there while making a certain impression, at the same time, on the Moslem public as a whole.

The work among the tribes to the south was harder as regards living conditions for the missionaries, but it was largely free of Moslem entanglements. Thus it promised better and quicker results. The White Fathers increased and launched out rather rapidly. They were founded in 1868, less than two years after Lavigerie arrived in Algeria. Ten years later they had three priests martyred in trying to establish a mission at a place called Timbuctoo. Twenty years later they had staffed four large vicariates in equatorial Africa. Their founder was still alive at this time to see their good progress. They went on expanding. By 1925 they were to be found with twelve African vicariates and upwards of a half million converts — four hundred thousand Catholics and one hundred and sixty three thousand catechumens, to be exact.

Unusual Career

The life and doings of Cardinal Lavigerie are well and widely known. His career was a very unusual one for a missionary. It took him to Paris and Rome

repeatedly; to the Vatican Council in 1869; to Jerusalem in 1882 to found an oriental seminary with no latinization about it; to London, Brussels, Paris, Naples, Milan and elsewhere as chief actor in the international anti-slavery campaign of 1888. He went through the Franco-Prussian War in 1870, spared one half of the Algerian clergy to take part in it as chaplains and infirmarians, then cultivated the necessary relations with the new republican government of France which succeeded the second empire, carrying on the same contest for the interests of Africa such as he had sustained before. When Tunisia became a French protectorate in 1881 he was made archbishop of the place (seat at Tunis, the capital, near the ruins of Ancient Carthage) while retaining his original see of Algiers along with his other burdens. He reanimated this diocese quickly, brought in many new religious congregations to help develop it, pacified and impressed the mixture of French, Italians, Maltese, Moslems, Bedouins and Jews who made up its population. He proposed a school of archaeology, founded a museum, unearthed some of the ruins of the famous place, utilized the past glories of old Carthage as a stimulus to the new Christian and missionary efforts taking shape.

These multiple activities made Cardinal Lavigerie a world figure in his day. His role was an ample one, keeping him engaged in ecclesiastical matters of many sorts. Still, all his efforts concerned Africa in one fashion or another. He was always essentially the missionary. In the eyes of his contemporary world he was the great champion of the dark continent, the protagonist of its interests and hopes.

Spiritual Testament

Apparently Lavigerie himself did not consider or suppose that he had accomplished a great deal for Africa. Some years before he died in 1892 he took occasion to express his feelings in a spiritual testament. This document is now justly famous. It dates, it appears from around 1884.

"I come now to you, O dear Africa," he wrote in part. "I had sacrificed everything for you seventeen years ago when, impelled by an interior force which was visibly from God, I quit everything to give myself to your service. Since then what

journeyings, what weariness, what troubles! I only recall them, however, in order to pardon everything and to express once more my undying hope to see that portion of the great continent, which once knew the Christian religion, return fully to the light; and that which has remained plunged in barbarism, once out of its darkness and death."

"It was to this work that I consecrated my life. But what is the life of one man for such an enterprise? I have hardly begun the work. I have only been the voice in the desert calling those who will trace out the paths of the Gospel. I die, then, without being able to do anything but suffer for you . . . and prepare apostles for you."

It is a fact that he did not see — except from heaven — the abundant harvests which were to be reaped by his own White Fathers and other missionary Congregations in Africa, as these great gains came mostly in the last half century. Later colonization schemes made new mission opportunities — as in the case of the Belgian Congo (1908), Ruanda, Urundi and other territorial parcels under European supervision here and there; and these developments aided missionary penetration greatly.

Immense Service

Cardinal Lavigerie, however, had performed immense services for Africa and, particularly, he had brought the effective evangelization of the whole continent much closer. He instituted a more active mission policy vis-a-vis the Moslem elements of the northern area. Yet it was a prudent policy, too — one well calculated to make a gradual impression on the obdurate native mind while arousing none of its sensitivities unduly. It used only two methods: (1) The evocation of a Christian past which nobody could deny, (2) The exhibition of a Christian charity which nobody could object to or resent. In launching the White Fathers and the White Sisters he provided workers for the two types of mission effort needed in Africa: (1) The softening of the Arab elements, (2) The gathering in of the interior tribes. Finally, he drew the eyes of all Europe to Africa in general. The exact value of this last general stimulus is difficult, perhaps impossible, to estimate; yet one may suppose that it had some effect on many of the later plans and enterprises, whether

religious or political, which were undertaken in behalf of Africa.

In the orphanages, hospitals, dispensaries, schools, farms, villages set up by the White Fathers and the White Sisters one may perhaps see so many mission methods. No doubt they are effective ones, too; and if so, the hand of Lavigerie is seen again for he appears to have selected them. However, there is nothing new or unusual about these methods in themselves; and their merit lies in the extent to which they may have facilitated the evangelization, say conversion, of the native people. More important in Lavigerie's case was the comprehensiveness of his plans. This, it seems, was his best contribution in the way of methodology. He had a program for Africa. It is very evident that the future of the whole continent was in his mind continually, for most of the measures, movements and principles he promoted were of a nature to effect every part of it. As for his own technical responsibility in Algeria and Tunisia, he carried it out first and foremost indeed but he also considered it a stepping stone to even greater things.

Plan Of Mission Approach

When the Church evangelizes a nation, a region, a continent, there is gradually formed, somewhere in its bosom, a sort of general plan of missionary approach which envisages the area as a whole, takes into account the national or continental tendencies and problems and needs, emphasizes the measures calculated to aid and impress the people and their leaders on a corporate basis, coordinates and fits in all the piecemeal efforts of individual missionaries as connected parts of one great overall campaign. Before this plan is formed — and it is not particularly wise to form it prematurely perhaps — there is scarcely any approach possible save that of the sower and the seed, the lone missionary in his little corner who preaches and illustrates the Gospel to the few as best he can. But as his pioneering obtains some little response, as he and his efforts are multiplied all over the land, as mission experience accumulates and can be weighed and studied, as a definite generalization about regional needs and tastes can be made, it becomes possible to put together and formulate a regional or national plan.

It appears that anybody can do it. At first sight it might seem that any such wide scale planning was the responsibility, perhaps also the exclusive prerogative, of some very high authorities in the Church. Such, for instance, as the Holy See itself, the Congregation of Propaganda, the whole hierarchy of a given nation or region assembled in Council, or at least some highly placed member or members of the existing hierarchy in a particular place. On inspection, though, this does not prove to be the case. Responsibility the higher authorities surely have, but it can scarcely be thought exclusive in such a matter. They are burdened with the ultimate responsibility; that is all. Moreover, they cannot discharge even this one phase of responsibility in any very practical manner except by drawing on missionary experience, by taking careful account of mission findings regarding the given country and its needs. Therefore, others must share the responsibility at least to the extent of making observations on the ground and supplying information. Perhaps these others also share the duty of studying the national or continental problem as such and of making concrete proposals in that connection. These others in this case are the rank and file missionaries, of course, and, let us say, all such. In point of fact, many of the official instructions issued to missionaries over the centuries would appear to encourage them in this function rather than to exclude them from it. Everybody shares this responsibility, then, as it would seem, in some degree.

Individual Initiative

What belongs exclusively to higher authority in a matter of this kind is the approval of a plan, not the formulation of it. The making of plans is open to all.

A very recent case in point illustrates what often happens. A Magna Charta for the evangelization of an intellectual country by intellectual means was elaborated by Father Francis Legrand in his thesis called *The Intellectual Apostolate in China* (Hong-kong, 1949). The searching, careful, well adapted, complete plan for national penetration thus put forward was not made by any authority; but that it will be welcomed and increasingly made use of by many of the authorities concerned, perhaps even by all such, is scarcely open to doubt. Call it a windfall. It does not matter where a good

plan comes from nor by whom it is made. Incidentally, however, it is almost always best made, not by him who has the most authority, nor even by him who has had the experience, but by the person who has given the matter the most careful study, the most conscientious thought.

The precise value of any large, sweeping general plan of a national or continental complexion will not appear in entire clarity, as a rule, except in the light of what comes after. A good plan is one which will produce good results ultimately; and so it will seldom be called, good, naturally enough, until it has done so. Still there is a perceptible value — and even a great one — in the mere existence of a plan of this kind; and that is true of it as soon as it is made, provided it is well made. A plan need only give promise of results to be helpful, need only prescribe some reasonably good means and measures suitable to the known needs and the evident predilections of a nation or a region, in order to hearten and inspire the whole missionary body engaged in the details of piecemeal evangelization. Such a plan will single out and emphasize salient projects and methods, so that more workers will be moved to launch into them — and all to pursue them with better heart; while all the various efforts will dovetail better, will tend to produce that mover of mountains, the cumulative effect. A missionary body is like an army in being, large and unwieldy; and each member of it deserves to know, as in any army, that his particular little efforts form

a logical part — not of an effective plan, necessarily, because nobody knows that in advance — but of a conscious, well made, hopeful plan. To know less than that, however, that is, to know that no plan exists at all, is discouraging to missionary effort, leaves the average worker too much in the dark.

Sometimes, too, the planning may have an effect which will redound to the good of the work outside the mission area, as in the case of Cardinal Lavigerie. His plans not only helped the workers in Africa but stirred up enough interest outside of it to bring more workers to Africa. It was a case, no doubt, of “all things working together unto good” (Rom. 8:28). It appears, then, that he was truly a continental planner and that his great, constructive ideas energized and speeded up and somewhat shaped the whole evangelizing program in Africa. It was a good service to perform for the continent he loved so wholeheartedly. And it is one of a sort which might benefit any other mission land as well.

Somebody somewhere must have or make a general, regional plan of campaign, it seems, in good methodology. It co-ordinates effort, stimulates more effort, channels all the effort better, makes it count more. There is help for everybody concerned merely in knowing that such plans exist. The continental or national program, therefore, deserves to be called a mission method in itself.

Heresy of Good Works

The apostle who would think that he can produce the least sign of supernatural life without borrowing it all from Our Lord would make one think that his theological ignorance was equaled only by his silly self-conceit. . . . While busied in good works, to behave in practice as if Jesus were not the sole principle of supernatural life is styled by Cardinal Inermilled “The Heresy of Good Works”. By this expression he brands the folly of an apostle who, forgetting his secondary and dependent part, would look for the success of his work from his own personal activity and talents. . . . God owes it to the Humanity of His Son to put these false christs to confusion, by paralyzing their works of pride or by allowing them only to show like a passing mirage. . . . God owes it to the Redeemer to withdraw His choicest blessings from the apostles full of self-conceit and to reserve them for the branch that humbly recognizes that it draws its strength from the Vine that is Christ.

Chautard; Soul Of The Apostolate, pp. 12-14.

La Diaspora Chinoise

P. ELHORGA, M.E.P.

1. Sociologie

LES Chinois vivant à Madagascar ne représentent qu'une infime minorité par rapport à la masse des émigrés chinois dispersés à travers les divers pays du monde (1). Si l'on s'en rapporte aux statistiques officielles, ils seraient au nombre de 6 à 7.000. Il s'agit là de sujets de nationalité chinoise. A ce nombre, il faut ajouter les Chinois de nationalité française ou britannique et surtout les innombrables métis nés à Madagascar de père chinois, ce qui peut relever le total général jusqu'à 12 ou 15.000, sinon plus. D'aucuns ont parlé de 30.000. Ce chiffre paraît exagéré. Quoi qu'il en soit, il est minime comparé aux quinze millions de chinois émigrés à travers les cinq continents.

En regard de la population de Madagascar qui n'arrive pas à quatre millions, la proportion apparaît encore bien négligeable, puisqu'elle n'atteint pas 0,5/100.

Cependant, la véritable importance de la Communauté Chinoise par rapport à la vie de la Grande Ile est certainement plus considérable que ne le suggérerait sa faible masse.

Depuis leur première installation à Madagascar, les Chinois n'ont cessé de se fortifier numériquement et économiquement; leur supériorité sur le plan de l'activité et de l'habileté commerciales leur a procuré une importance que la plupart des observateurs

objectifs admettent, tout en reconnaissant que, surtout dans la brousse, ils jouent un rôle irremplaçable, travaillant dans des conditions qu'aucun Européen ne pourrait supporter. Totalelement intégrés à la vie économique de Madagascar, vivant comme les Malgaches au milieu desquels ils évoluent avec une aisance remarquable, ils ont sur ce peuple une influence non négligeable.

Répartition géographique Un simple coup d'oeil sur la carte ci-jointe permet de se faire une idée de la répartition géographique des Chinois à travers Madagascar.

Leur pénétration dans le pays s'est effectuée et se poursuit encore tout naturellement le long des voies de communication: routes, chemins de fer, rivières . . . Principalement:

1. le long des routes de la Côte-est depuis Diègo-Suarez jusqu'à Fort-Dauphin; soit 1.500 km à vol d'oiseau, en passant par Vohémar, Sambava, Antalaha, Fénérive, Tamatave, Vatomandry, Mahanoro, Mananjary, Farafangana, etc. . .
2. le long de la route des Hauts Plateaux depuis Tananarive jusqu'à Fort-Dauphin, en passant par Antsirabé, Ambositra, Fianarantsoa, Ihosy, Betroka, etc. . .
3. le long des voies ferrées de Tamatave-Tananarive, Moramanga - Ambatondrazaka, Fianarantsoa-Manakara.
4. enfin dans des villes excentriques comme Majunga, Nossi-bé, Morandava, Tuléar, etc. . . où l'on trouve des familles isolées.

Autour de ces villes, — surtout sur la Côte-est — gravitent de nombreuses familles chinoises, dispersées souvent jusqu'à cent km ou plus dans la brousse où il n'y a souvent

1. Dans les pages qui suivent, le terme "Chinois" désigne tous ceux qui ethniquement doivent être considérés comme Chinois même si juridiquement ils jouissent d'une autre nationalité.

Par ailleurs il est bon de rappeler qu'aux termes d'une loi promulguée par le Gouvernement Chinois en 1909, tout enfant issu de père Chinois est sujet Chinois quelle que soit la nationalité de sa mère ou le lieu de sa naissance.

pas d'autre commerçant. Il n'est pas rare d'y rencontrer de vieux Chinois usés par un travail pénible et qui, à force de parler malgache, en sont arrivés à oublier leur propre langue.

Nombre D'après des chiffres déjà vieux de quelques années, la population chinoise se répartirait grosso modo comme suit:

Diocèse de Diégo-Suarez	1823
„ Tamatave	1520
„ Tananarive	830
„ Fort-Dauphin	488
„ Fianarantsoa	557
„ Majunga	168
„ Antsirabé	111
„ Morandava	25
„ Tsiroamandidy	25
„ Miarinarivo	21
„ Ambanja	18

La répartition par provinces civiles donne la première place à la Province de Tamatave avec un total de 3.717 Chinois pour l'année 1953. Ce chiffre publié par l'Administration est particulièrement intéressant du point de vue de la répartition des sexes. On a recensé:

Hommes de moins de 15 ans	229
Femmes de moins de 15 ans	484
Hommes de plus de 15 ans	1645
Femmes de plus de 15 ans	352

La proportion des femmes adultes apparaît très faible: c'est le cas dans la plupart des pays d'immigration chinoise. Cependant, depuis ces dernières années, la proportion est renversée. Nous aurons l'occasion d'en parler plus loin.

Origine et histoire de l'immigration D'aucuns pensent que le premier noyau des émigrés Chinois proviendrait des ouvriers qui de 1896 à 1905 furent transportés de Chine à Madagascar en vue de la construction des routes et chemins de fer de l'île.

Il se peut que des Chinois travaillant sur ces routes aient préféré prendre le large et s'adonner à un métier plus lucratif. Mais ce n'est là, pensons-nous, qu'une pure supposition. La main-d'oeuvre chinoise qui travailla sur les routes de Madagascar était liée par un contrat avec une compagnie responsable. En fin de séjour ils durent être rapatriés. Les vieux missionnaires de Madagascar comme aussi de vieux Chinois ont

connu de ces ouvriers. Ils n'en savent pas qui se soient installés sur place. Et nous non plus.

Bien avant 1860, des Chinois exerçaient le commerce à l'île Maurice et à La Réunion. A partir de 1860, les Cantonnais y arrivèrent de plus en plus nombreux. De Maurice ou de La Réunion à Madagascar il n'y avait plus qu'un pas à faire. D'après les Anciens, bien avant 1895 il y avait des commerçants chinois dans des villes comme Tamatave, Fort-Dauphin, etc. . . .

De 1900 à 1920, l'immigration se poursuit à un rythme plutôt lent; elle se développe durant les années 1920 à 1936: période au cours de laquelle les hommes, s'installant d'abord seuls, ramassent un petit pécule et retournent en Chine pour ramener leur épouse ou y prendre femme.

La période qui suit 1936, début de la guerre Sino-Japonaise, jusqu'en 1950, voit un afflux plus important de Chinois et de Chinoises: l'accroissement considérable des naissances que nous remarquons depuis, date de cette période et doit se poursuivre à un rythme croissant.

L'immigration se serait sans doute considérablement accrue ces dernières années. . . . De nombreux Chinois nous font part en effet de leur regret de ne pouvoir obtenir le visa d'entrée pour des parents ou amis réfugiés à Hongkong. Devant le trop grand nombre de demandes, il semble que le gouvernement ait préféré prendre des mesures de restrictions qui freinent considérablement ce mouvement.

Un fait assez important est à signaler dans le comportement des immigrés, que l'on a signalé à Maurice et ailleurs: depuis les années 1940-45, ils donnent de plus en plus l'impression de "s'installer" à Madagascar: ils investissent leurs capitaux sur place, achètent des immeubles, construisent que sais-je? Et bien des Chinois avouent que Madagascar, leur deuxième patrie, sera sans doute la vraie et unique patrie de leurs enfants, pays qu'ils ne quitteront plus sinon pour un voyage d'agrément dans la terre de leurs aïeux.

Quelle est donc la terre de leurs aïeux, la terre d'origine des Chinois de Madagascar:

A part cinq ou six provenant du Foukien ou de la région de Shanghai, tous sont originaires de la Province de Kwantung; la majorité sinon la totalité provient de deux

sous-préfectures voisines de la ville de Canton: Seun-Tak et Nam-Hoi. Ce qui explique bien des caractères communs dans leur comportement et surtout la langue qu'ils parlent: le Cantonnais.

La majorité est venue directement de Chine. D'autres ont séjourné plus ou moins longtemps dans les îles déjà citées de La Réunion, Maurice ou les Seychelles: ceci peut expliquer certaines différences de mentalité, d'éducation, comme aussi certaines rivalités d'ordre économique ou politique.

Une question resterait à étudier: celle de leur classe sociale d'origine. Qu'ils nous suffise de dire que les Chinois de Madagascar, fils d'une race intelligente, active et laborieuse, habitués à une vie difficile, ont apporté avec eux toutes les belles qualités de leurs aïeux et si quelques-uns ont réussi à se créer ici des situations qui leur sont enviées, ils les ont acquises à la sueur de leur front, au prix d'un labeur et d'économies bien méritoires.

Occupations actuelles On a écrit que les Chinois de Madagascar se sont spécialisés dans le commerce d'alimentation. D'autres ont affirmé qu'ils accaparent tout le commerce. La vérité est certainement plus nuancée.

Dans le commerce de Madagascar, les Chinois occupent une place importante, surtout dans le commerce de détail. Mais cette place est loin d'être la première; en tout cas, personne ne saurait leur faire grief de ce que dans un domaine qu'ils n'ont nullement accaparé, ils dépoient leurs qualités et aptitudes diverses au mieux de leurs intérêts. Et s'il est vrai que—surtout dans les villes—certains d'entre eux font de l'alimentation leur grande spécialité, et que même en brousse tout Chinois a son petit rayon d'alimentation, il est aussi non moins évident que le Chinois est essentiellement "celui-chez-qui-on-trouve-tout". Souvent en brousse—dans la brousse la plus reculée—il est le seul fournisseur des Malgaches, comme aussi l'hôte toujours accueillant du voyageur européen qui trouve chez lui, avec un gîte sûr, la plus agréable et la plus appréciée des cuisines.

Fournisseur des divers clients, le Chinois est aussi un excellent client pour l'ensemble des producteurs de la brousse. Le commerce du Chinois en effet n'est pas à sens unique. Le Chinois ne se contente pas

d'écouler vers l'intérieur l'ensemble des objets fabriqués—depuis le fil ou l'aiguille jusqu'au phonographe, la machine à coudre, ou même du matériel agricole ou automobile—mais de plus, il collecte patiemment, gramme par gramme pour ainsi dire, toute la production du pays que les Malgaches lui apportent dans sa boutique: vanille, café, girofle, riz, etc. . . Tout est pesé, trié, traité, stocké avec une patience infinie et dirigé par ses soins soit vers des associés Chinois soit vers les grosses compagnies qui en assureront l'écoulement ou l'exportation. Travail pénible et ingrat: "Il faut être Chinois pour l'accomplir, disent bien des gens qui les connaissent. Et nous pensons en effet que bien peu d'Européens pourraient, durant des années, assurer un tel travail, comme disent des Chinois "sans vacances, sans congé tous les trois ans, sans d'autre consolation que de gagner deux "Kapoks" de riz par jour pour eux et leur famille, dans une brousse hostile dont ils ne descendent que pour aller à l'hôpital".

Notons en passant qu'aucun Chinois ne s'embauche ailleurs que dans des maisons chinoises, qu'aucun Chinois n'a recours à des commis ou ouvriers européens que poussé à la dernière extrémité.

Notons aussi qu'à côté de certains riches, qui ont des fortunes intéressantes, et d'une quantité importante de Chinois vivant dans une belle aisance, il y en a d'autres que leur situation force à travailler dans des conditions souvent difficiles: beaucoup ne pourront jamais installer un commerce indépendant, d'autres n'arrivent pas à fonder un foyer, d'autres enfin parviennent difficilement à nourrir leur famille.

À côté de cette masse importante de commerçants, on rencontre quelques rares planteurs possédant de belles concessions qu'ils exploitent avec un art consommé. Il est bien dommage, tant au point de vue des Malgaches qu'au point de vue des vrais intérêts des Chinois que ceux-ci ne se soient pas consacrés en plus grand nombre au travail de production agricole où ils excellent.

La boulangerie et la pâtisserie les attirent de plus en plus. Dans la plupart des villes, on compte actuellement un ou plusieurs boulangers ou pâtisseries. Remarqué aussi pas mal de chauffeurs travaillant pour le compte des Chinois. Enfin de rares restaurants (à cuisine chinoise) ainsi que des fabriques de limonade et boissons hygiéniques.

Parmi les femmes, il s'en trouve un peu partout qui font de la couture un gagne-pain intéressant: elles confectionnent divers articles destinés au commerce des boutiques qui les entretiennent.

Enfin, dans les villes où fonctionnent des écoles chinoises, se trouvent des dizaines de pensions hébergeant leurs élèves, que les parents confient volontiers aux soins consciencieux d'amis ou de connaissances.

Somme toute on peut dire que le Chinois, à Madagascar, mène une vie relativement heureuse: économe, sobre, sachant s'adapter aux conditions les plus difficiles avec une résignation tant soit peu fataliste, il n'a d'autre ambition que de jouir d'un peu de paix et de sécurité pour lui et sa famille.

Les écoles Il est de notoriété publique que les diverses communautés chinoises éparses à travers les pays du monde, ne se laissent guère assimiler par les populations autochtones, même quand elles oublient leur langue et adoptent certaines coutumes des pays qui les ont reçues. Cette loi se vérifie parfaitement à Madagascar. Rien d'étonnant dès lors que les Chinois de la Grande Ile aient tenu à avoir leurs écoles destinées à assurer l'éducation vraiment chinoise de leurs enfants.

Leur création fut grandement facilitée par l'insuffisance des écoles dans la colonie et l'impossibilité où elles se trouvaient de recevoir des enfants ignorant le français et le malgache, ou simplement trop âgés.

La communauté chinoise de Madagascar compte actuellement une dizaine d'écoles du premier degré, dites Ecoles Franco-Chinoises dont voici la liste par ordre d'importance:

Ecole Franco-Chinoise de	
Tamatave	: 600 élèves
Ecole Chinoise Mixte de	
Tamatave	: 200 „
Ecole Franco-Chinoise de	
Tananarive	: 200 „
Ecole Franco-Chinoise de	
Fianarantsoa	: 200 „

puis viennent celles moins importantes de Fénérive (180), Sambava (100), Antalaha (80), Andapa (80), Manakara (70), Mananjary (50), Vatomandry (20).

Dans toutes ces écoles, l'enseignement est assuré par des professeurs Chinois pour la langue chinoise, par des créoles ou des Malgaches pour le français, à raison d'une demi-journée pour chaque langue, en prin-

cipe. Dans une seule école, à notre connaissance, on donne des cours de Mandarin, en dernière année.

Il est évident que les Chinois n'ont pas attendu la création de ces écoles pour assurer l'éducation de leurs enfants. De tout temps il y eut des jeunes Chinois et Chinoises dans les divers établissements scolaires, surtout religieux. Dans la brousse la plus reculée, on retrouve des Chinois de 25 à 40 ans tout heureux de rappeler qu'ils furent jadis élèves des Pères ou des Frères de telle mission. Certains parmi eux furent baptisés et même s'ils ne pratiquent plus, ils font baptiser leurs enfants et tiennent à les diriger sur des maisons tenues par des religieux.

Jusqu'aux années 1945-50 certains, fortunés, envoyaient leurs enfants en Chine—à Canton ou Hongkong—pour y parfaire leur éducation chinoise. C'est surtout vers la France que vont maintenant les préférences des parents. Il doit y avoir actuellement une dizaine de jeunes Chinois de Madagascar étudiant en France.

Notons la place importante tenue dans la culture physique sous toutes ses formes: sport, danse, exhibitions, compétitions de tout genre créent entre elles et aussi entre les diverses écoles locales une véritable émulation, peut-être au détriment des études proprement dites. Les écoles chinoises de Tananarive, Tamatave et de Fianarantsoa obtiennent d'excellentes places dans la plupart des compétitions sportives, tant à l'échelon provincial qu'à l'échelon national. Depuis sa création toute récente, le *Centre Catholique Chinois*—dont nous parlerons plus loin—a formé des équipes qui à plusieurs reprises ont triomphé et viennent d'obtenir une coupe d'argent.

Cet entrain, cette émulation, nous les retrouvons sur le plan scolaire à un degré très poussé, dans toutes les écoles où des Chinois se trouvent engagés avec élèves d'autres races: Européens ou Malgaches. Tout le monde est d'accord pour reconnaître que les Chinois sont imbattables: leurs qualités d'intelligence et de volonté y trouvent d'emblée l'ambiance nécessaire pour remporter la victoire.

Les mêmes éloges sont à faire à l'adresse des cours ménagers: couture, broderie, cuisine sont des arts où les petites Chinoises donnent toute leur mesure, souvent à la stupéfaction de leurs professeurs, nos Soeurs diplômées et autres. . .

Un pays comme Madagascar peut-il vouloir ignorer une race aux ressources si variées et si riches, une race qui peut avoir sur son évolution future une influence des plus heureuses?

Mariages Nous avons déjà vu que les Chinois de la toute première immigration vinrent à Madagascar sans leurs femmes. Il s'agissait pour eux d'étudier les possibilités d'un métier, de se fixer d'abord, de se créer une situation stable et lucrative. Ce n'est que plus tard qu'ils pourraient rentrer dans leur patrie pour en ramener leurs femmes.

En attendant, pour partager les charges de la maison, force leur était de prendre des femmes du pays, ou si la chance s'en présentait, des métisses chinoises ou des créoles. Malheureusement c'est bien encore le cas pour 75 % des Chinois. Les situations qui naissent d'un tel état de choses sont souvent bien délicates: le mariage s'avère difficile, sinon impossible, pour des raisons raciales; durant des années, des femmes catholiques ne peuvent plus approcher des sacrements. . .

Même s'il n'accepte pas le mariage, le Chinois gardera en général la femme autochtone qu'il a choisie—si elle veut bien rester . . . —tant qu'il n'aura pas la possibilité d'obtenir une Chinoise. Le jour où celle-ci prend au foyer la place qui lui revient d'office, l'autre se retirera. Toutefois le Chinois fera dans l'ensemble son possible pour assurer son entretien au moins partiel et l'éducation des enfants. . . Ils représentent pour lui une valeur précieuse—soit comme commis, soit comme associés—pour l'avenir. Des cas plus pénibles existent: abandon d'enfants, divorces et remariages. . . mais en quantité minime.

Jusqu'à une date récente, les Chinois n'aimaient pas consacrer par le mariage leurs unions avec des femmes autochtones. Depuis quelque temps, il semble qu'il y ait une légère évolution en ce domaine: des pères de famille nombreuse et même de plus jeunes n'ayant encore que deux ou trois enfants demandent la célébration officielle du mariage.

Cette difficulté n'existe évidemment pas avec les femmes Chinoises. Et quel est donc le Chinois qui n'accepterait pas de se marier avec une authentique Chinoise. Jusqu'ici la chose s'avérait difficile sinon impossible, faute de femmes. Nous avons vu précédemment que le nombre croissant des filles au cours

de ces dernières années provoquera sans doute un renversement total de la situation, puisqu'on annonce officiellement que—du moins pour la Province de Tamatave—le total des filles de moins de 15 ans atteint le double des garçons.

Un mot au sujet de la célébration du mariage. Les Chinois imitent de plus en plus les habitudes et modes européennes en fait de fiançailles et de mariage. Notons, à la différence de la Chine, que le fiancé a généralement au delà de 25 ans. Aucune jeune Chinoise n'acceptera le mariage à moins que son fiancé n'ait une situation stable. L'âge de la mariée varie plus facilement entre 18 et 25 ans.

Le mariage est célébré le plus souvent à la mairie de l'endroit, selon le cérémonial officiel. Ensuite, ou éventuellement après le mariage religieux, le cortège se rend au Cercle Chinois où a lieu de nouveau la formalité du mariage selon les coutumes traditionnelles. Suit un lunch ou un repas plantureux: tradition contre laquelle bien des jeunes voudraient réagir, car elle occasionne des frais considérables qui atteignent souvent jusqu'à un ou deux millions de francs métropolitains. "Dans ces conditions, nous ont dit certains jeunes, nous ne pourrons jamais nous marier", et de nous inviter à prêcher plus de retenue et d'économie. . . . Ce que nous ne manquons pas de faire.

D'aucuns prétendent—mais nous ne voulons pas y croire—que ce sont les filles qui tiennent à tout ce décorum et que, trop souvent aussi, elles préfèrent des maris aisés, dans les grandes villes au confort plus facile. . .

Relations Une étude des Chinois de Madagascar ne saurait passer sous silence la question du comportement réciproque des Chinois et des diverses couches de la population. Question délicate et complexe, car ce comportement est fonction de facteurs très divers échappant souvent à toute analyse.

L'un des caractères dominants du Chinois est sans nul doute sa volonté de rester purement Chinois, de ne rien renier de son individualité propre; d'où son attachement, son adhésion au groupe racial dont il fait partie. Consciemment ou non, il refuse toute assimilation par les races autochtones. Ce qui ne l'empêche nullement d'entretenir des relations avec l'extérieur. Seulement ces relations auront

un caractère très spécial. Ce qui les caractérise c'est la politesse; et en cela encore le Chinois reste parfaitement Chinois. De ce point de vue, tout le monde lui reconnaît une nette supériorité sur d'autres races, par exemple sur les Indiens et aussi sur certaines catégories de commerçants. . . Soit dit sans préjuger de la valeur réelle des uns et des autres, la politesse n'étant, trop souvent hélas, qu'apparence pure et vanité.

Rien d'étonnant dès lors que le Malgache préfère d'emblée le commerçant chinois à tout autre. Qu'un Malgache lui demande une simple cigarette ou un franc de sucre, qu'il lui propose 50 grammes de café contre un peu de sel ou de riz, ou bien encore qu'il lui fasse débiter tous ses coupons de tissu, pour en fin de compte lui en acheter un demi-mètre, le Chinois obtempère à tous ses désirs, il reste l'homme parfaitement poli, toujours souriant . . . et cependant parfaitement impénétrable. Le Malgache aime cela et facilement il fraternisera avec le Chinois. La chose n'a rien que de très naturel; car pour tous leurs besoins, dans certaines brousses, les Malgaches sont entièrement solidaires des Chinois "chez qui on trouve tout". Contre toute ingérence d'un tiers dans ses affaires, le Chinois peut être sûr qu'aucun Malgache ne le trahira; celui-ci opposant, à toute inquisition inaccoutumée, l'arme toujours efficace du silence protecteur.

Ce qui n'exclut nullement certaines mésententes dans les endroits où la loi de la concurrence joue, surtout dans les villes. On y sent davantage d'hostilité et de récrimination à allure plutôt politique. D'aucuns parlent ouvertement d'exploitation des Malgaches par les Chinois. La chose se comprend aisément. La situation de l'ensemble des Chinois est meilleure que celle des autochtones, et cela peut facilement prêter le flanc à la propagande communiste. Il est vrai que cette propagande ne vise pas seulement les Chinois. . .

Quelle est l'attitude des Chinois envers les Européens, Nous avons parlé plus haut de politesse. Elle est réelle. Mais ne cache-t-elle pas souvent d'autres sentiments? Hélas, le Chinois est bien souvent obligé de nous rendre la monnaie de la pièce. Au mépris répond le mépris et aussi la défiance. Il n'y a pas de ville à Madagascar où l'on ne parle d'abus de confiance dont des commerçants chinois ont été victimes. Tel Vazaha (1) se sert copieusement durant deux ou trois mois chez le Chinois,

à coups de bons dûment signés et puis disparaît, laissant impayées des factures monstrueuses. Le Chinois se tait—et que peut-il faire?—mais dans son cœur naît un sentiment de mépris, hélas! impuissant. Et combien d'autres cas malheureux qui aigrissent et éloignent les cœurs. Malgré tout, la politesse reprend le dessus chez le Chinois et souvent rien ne transparait de son aigreur. Il serait souhaitable tout de même que cette politesse s'enracine dans un terrain différent: celui du respect mutuel, de la justice, et de la charité chrétienne. Hélas! le sentiment et la raison ont peu de place en ce domaine. Et puis il est une loi qui joue à Madagascar comme ailleurs: dès qu'une catégorie de gens—surtout s'il s'agit d'étrangers—élève son niveau social, des réactions ne peuvent manquer de se manifester dans les autres classes, réactions qui risquent de mettre en jeu toutes les situations acquises.

De ce danger, certains Chinois sont parfaitement conscients: ils sauront y parer sans rancune, avec leur souplesse coutumière, tellement est grande leur capacité d'adaptation.

A lire ce qui précède, certains lecteurs pourront nous taxer de partialité en faveur des Chinois. D'aucuns nous reprochent déjà qu'à force de vivre avec eux nous en avons adopté la mentalité et craignent que notre optique en soit faussée.

C'est beaucoup dire. La connaissance et la juste appréciation des qualités et des aptitudes d'un milieu donné sont certainement plus utiles à qui veut travailler à améliorer ce milieu que l'étalage de ses déficiences ou de ses vices. Que les Chinois en aient leur part, nous sommes les premiers à le reconnaître. Et aucun Chinois n'est assez naïf pour le nier.

Mais leur grand mérite, que personne ne pourra leur dénier—et c'est justement ce qui motive notre optimisme—c'est qu'ils font tout leur possible pour assurer à leurs enfants, en même temps qu'une solide santé physique, une éducation intellectuelle et morale que certains pourraient leur envier.

Notre présence à Madagascar n'a d'autre but que de les aider à réaliser cet idéal: les rendre plus forts pour les luttes de la vie, les rendre meilleurs pour le service de leurs frères.

1. Vazaha: Tout étranger résidant à Madagascar.

(suite)

LOVERS OF THE CROSS

JOHN F. LUCEY, C.P.S.

THE history of the missions in the Orient shows clearly that the issue of nationalism has always been a factor, a major obstacle to the spread of the Church. Enemies of the Church have pilloried Her as something foreign, an institution dedicated to the destruction of native religion and culture, the advance agent of complete foreign domination. They seized upon the fact that the missionaries were European as proof. As France sent the bulk of the missionaries to the Orient the Catholic Church was often referred to as the French Church. Politicians and others fanned the fires of misguided nationalism seeking their own ends from the hatred aroused against the Church. Bloody persecution failed to wipe out the Church, persecution aimed not only at the missionary but even more so at the native converts. These Oriental Catholics have given a good account of themselves, writing in their blood an outstanding story of steadfast heroism.

One of the many incidents in this unceasing struggle is little known in the Western world. All have read about the Boxer Uprising in China, the bloodbath in Japan, the cruelties of Annamese persecutors. How many know that Thailand too has its story? During World War II the disputed ownership of 27,000 sq. miles in Laos and Cambodia furnished the spark. Thailand and French Indo-China were at loggerheads, resulting in the Thai Catholics being labelled pro-French. Those behind the lying propaganda knew it lacked foundation but that did not stop them. A Cabinet member, infuriated by his marriage to a Catholic girl having been blocked by Church law, saw his opportunity for revenge. He extolled hatred of the Church as being true patriotism. The Director of Police in Bangkok managed to keep the situation under control, but out in the country districts some authorities interpreted the wild ravings of propaganda as

being the law of the land—ignorance and xenophobia ruled.

SONGKHON, a small village in north-eastern Thailand, had about 500 Thai Catholics ministered to by Fr. Paul Figuet of the Parish Foreign Mission. Also working in that mission were two young native Sisters, members of the "Congregation of the Lovers of the Cross." Just when the storm was gathering fury the government issued orders that all French subjects should move to Bangkok. Early in the morning of November 29, 1940, Fr. Figuet had to leave SONGKHON, not being permitted to see or contact any one. The flock was deprived of its pastor but the head catechist, Philip, worked manfully to keep the flock together. He ignored threats made against him, finally paying with his life. December 16, 1940, Philip was murdered because of his refusal to give up his religion.

More was to come. The following Christmas night the local authorities issued orders for the entire village to gather in the large square in front of the church. When all had assembled, the Chief of Police harangued the crowd telling them that the Government expected the entire populace to deepen their sense of patriotism, that in view of this all must be Buddhists, as only a Buddhist could be a true patriot, that from now on any person professing a religion other than Buddhism would be guilty of treason, the penalty for which would be summary execution.

After the meeting dispersed the two Thai Sisters returned to their convent. There, they were joined by Agatha Puttha, domestic servant at the convent, and three teenaged girls, Cecilia, Buabai and Suvan. Two days before the Sisters had ceased wearing their religious habits in public as the local authorities had promised that they would thus be permitted freedom of worship and doctrine. But, tonight's meeting had put things in an

altogether different light. Now, it was a choice between Christ and Buddha. After considerable discussion, discussion that continued into the early hours of the morning, the Sister superior drafted the following letter to the Chief of Police:

"Last evening you informed us of the government's proclamation, to be put into effect immediately, which orders you to wipe out and destroy the Divine Name of God, Who alone is the sovereign of our spiritual lives. We adore Him only! Two days ago you told us that you would not erase and subvert the Holy Name of God; for this reason we consented to put off the religious habit showing us to be handmaids of the Lord. Today it is a different story altogether. We affirm that the religion of Christ is the only true religion. The day when we shall consent to follow and adore Buddha—who is only a man and never created anything—that day shall never be. He who accuses us of not wishing to be faithful to the government, let him do so. However, it is not exactly true.

"By all means, we beseech you to execute the orders of the government in this regard. Do not delay! We are very happy to offer our lives, thus returning them to the good God Who gave them to us. Please open the gates of Heaven for us! We testify that outside the Church of Christ there is no other way to be saved and attain eternal beatitude. Come, we are fully prepared. When we shall have departed from this world, we certainly shall not forget you. Have pity upon our souls! We shall be very grateful to you for it and shall never forget your goodness. And when the end of the world takes place we shall see each other once again, face to face. Therefore let us all be loyal. You observe the commands of the government and we shall observe the commandments of God!

"O Blessed Lord, may it be granted to to be witnesses to You!

We the Undersigned,

Sister Agnes, Sister Lucy,
Agatha Puttha, Cecilia
Butsi, Buabai, Suvan."

A short while after the letter was signed, Buabai and Suvan were taken home by their parents and locked in a room. Their places with the Sisters were immediately taken by Bibiana Kamphai and Mary Phon, both 15

years old. At 8 that morning 16 year old Cecilia Butsi went to Police Headquarters to deliver the letter. After reading the letter the Chief of Police gave vent to anger and shouted that he would be at the convent later in the morning to personally investigate the matter.

When the Chief of Police arrived at the convent later in the morning, he found the Sisters and their companions unflinching in their attachment to their Faith. He gave orders that they were to be shot that afternoon in the forest, some 500 paces from the convent. Fifteen men were brought from the village to serve as witnesses, also as grave diggers. That afternoon the six 'criminals' filed from the convent in procession, as though it were a festival. The Sisters were again wearing their religious habit. On arrival among the trees their request for time to pray was granted. They knelt down and recited aloud the Apostles Creed and the Our Father, followed by the Rosary. Finished their prayers the brave band stood and faced the firing squad, ready to give everlasting proof of their love for Christ. The forest quiet was shattered by the sound of gun fire; six more had shed their blood for Christ. The bodies were hurriedly dumped into the newly dug graves, two to a grave.

While Sister Agnes lay bleeding, before a second shot finished her off, she said: "We shall not be dead ten years before our religion shall be flourishing even more gloriously than before." Five years later religious emancipation was declared, with greater liberty for the Church than ever before. Catholic schools, no longer merely tolerated, became favored and sought after, an important cog in the educational system of Thailand. Then, at the end of World War II, added workers entered Thailand — Redemptorists, Jesuits and Stigmatines, among others. The Holy Father's 1950 proclamation of a Holy Year aroused comment throughout the country. There were many Thailanders who made the pilgrimage to Rome, just ten years after those deaths in the forest at Songkhon. And, in the very month, ten years later, December 1950, the Pilgrim Statue of Our Lady of Fatima was brought to Thailand, to be greeted with reverence and respect by all. The soil watered with blood is slowly showing signs of fruit. The Catholic Church in Thailand may walk slowly along the road of progress, but because of the glory of Songkhon it will never walk in darkness.

Two-Character Christian Names

(Two-character saint's names found in calendar of a diocese in China. Ed.)

ABDON	亞敦	CATHERINE	嘉琳	GEORGE	喬治
AGATHA	亞亞	CECELIA	潔潔	GERTRUDE	篤篤
AGNES	安儀	CELESTINE	哲哲	GILES	篤志
ALBERT	安培	CHARLES	加加	GREGORY	揆蘭
ALEXIS	樂樂	CHRISTINA	紀紀	HELEN	一國
ALOYSIUS	類類	CHRYSANTHUS	吉吉	HENRY	熙亨
ALPHONSUS	雅雅	CLARA	加加	HERMAN	亨赫
ANACLETUS	迺迺	CLEMENT	克克	HUGH	友友
ANDREW	安安	CLETUS	克克	HYACINTH	學學
ANICETUS	安安	COSMAS	柯柯	HYGINUS	德德
ANSELM	安安	CUTHBERT	居居	IGNATIUS	納納
ANTHONY	安安	CYPRIAN	達達	IRENAEUS	德德
ANTONY	安安	CYRIL	達達	IRENE	愛愛
ANTONINUS	敦敦	DAMASUS	達達	JAMES	雅雅
ARCADIUS	奧奧	DAMIAN	達達	JANUARIUS	彥彥
ATHANASIUS	瞻瞻	DARIA	達達	JEROME	樂樂
AUDREY	奧奧	DAVID	達達	JOACHIM	若若
AUGUSTINE	雅雅	DOMINIC	達達	JOSAPHAT	若若
BARBARA	佩佩	DONATIANUS	道道	JOVITA	若若
BARNABAS	伯伯	DOROTHY	德德	JULIAN	儒儒
BARTHOLOMEW	茂茂	EDWARD	愛愛	JULIANA	如如
BASIL	栢栢	EDWIN	愛愛	JUSTINA	淑淑
BEDE	伯伯	ELIGIUS	志志	LAWRENCE	樂樂
BENEDICT	本本	ELIZABETH	麗麗	LAZARUS	賁賁
BENJAMIN	本本	EPHRAIM	義義	LEO	良良
BERNARD	伯伯	JOHN EUDES	友友	LEONARD	理理
BERNARDINE	栢栢	EULOGIUS	友友	LINUS	隆隆
BLAISE	佩佩	EUSEBIUS	友友	LONGINUS	類類
BIBIANA	貝貝	EUSTACE	友友	LOUIS	祿祿
BONAVENTURE	邦邦	FAUSTINUS	孚孚	LUCY	祿祿
BONIFACE	邦邦	FELICIANUS	斐斐	LUDGER	瑪瑪
BRIDGET	碧碧	FELICITAS	斐斐	MAGDALEN	慕慕
BRUNO	步步	FELIX	斐斐	MARCELLINUS	慕慕
CAIUS	嘉嘉	FIDELIS	斐斐	MARCELLUS	美美
CAJETAN	介介	FRANCIS	方方	MARGARET	瑪瑪
CALLISTUS	克克	GABRIEL	嘉嘉	MARIUS	略略
CANUTE	顯顯	GEMMA	潔潔	MARK	谷谷
CASIMIR	侃侃	GENEVIEVE	貞貞	MARTHA	達達

MARTIN	慕鼎	PHOEBE	斐伯	SUSANNA	淑慎
MARTINA	瑪亭	PIUS	比約	SYLVERIUS	森林
MATILDA	瑪締	PLACIDUS	伯琦	UBALDUS	伯邦
MAURICE	慕理	POLYCARP	伯嘉	URBAN	德磊
NABOR	默德	PRAXEDES	佩思	SYLVESTER	德蕾
MICHAEL	彌格	PRIMUS	弼模	TERESA	多瑪
MILDRED	美德	PROTUS	保篤	THOMAS	迪蒲
METHODIUS	約伯	QUENTIN	剛定	TELESPHORUS	諦模
NICHOLAS	尼閣	RAYMOND	賚蒙	TIMOTHY	迪倫
NORBERT	諾伯	REMIGIUS	磊密	TITUS	化多
NYMPHA	寧發	ROBERT	羅伯	VALENTINE	維勝
ODO	鷗達	ROMANUS	樂曼	VIANNEY	凱內
PANTALEON	邦達	ROMUALD	樂牧	VICTOR	勝勝
PASCAL	伯嘉	SABBAS	霞伯	VICTORIA	文森
PATRICK	伯棣	SABINA	莎萍	VINCENT	文偉
PAULINUS	保林	SABINUS	遐彬	WENCESLAUS	智亮
PERPETUA	伯蓓	SENNEN	思農	WILLIAM	羅非
PETER	伯達	SEVERINUS	斯偉	ZEPHYRINUS	莎
PHILLIP	斐理	SILVERIUS	錫威	ROSE	
PHOCAS	福凱	STEPHEN	德芬		

POLITICAL DICTATORSHIP

OUR picture of the education of the Communist man would be incomplete if we did not say a few words about the power of the Communist police, which is brought into play wherever the power of persuasion of propaganda has failed. Immunity and independence of judges no longer exists. Most of the professional judges have been replaced by the so called "peoples' judges". These are simple workers or demisavants, who, after a course of training lasting six months, become judges. These "judges" exercise in practice the executive power of the Communist party in the tribunals. Professional judges are as a rule chosen for the more serious cases and seem to direct the proceedings. But actually they have generally no influence whatever on the verdict, especially if it is a question of punishment of the more important political or ideological adversaries of the regime.

Lawyers are now civil servants. It is the State (or the State tribunal) which assigns to the accused his lawyer. It is no longer the duty of the defence counsel to defend the accused but to aid the judge to establish the culpability of his client. Any

one who is brought before a public tribunal is as a rule condemned in advance. The only reason for bringing him before such a court is to condemn him. Any defence against the accusation is in practice impossible and any appeal against the verdict, useless.

A legal investigation is one of the most terrible chapters in the political dictatorship. Normally, even the greatest criminals have enough personal pride to conceal their guilt. But here as a rule the accused rush to confess to all the things of which they are accused, as if they took a special joy in saying everything they could think of against themselves. Besides they ask for a severe penalty to give them plenty of time, as they say, to correct their faults and to expiate the injustice committed by them against the workers. That is the way almost every public trial ends. It is perhaps here that the cunning and malice of man have reached their absolute zenith. The Communists have the knack of making their adversary into a creature deprived of human personality.

Dividing The Church — pp 36-38

Deeds, Not Words

Communist propaganda has come close to disproving the saying ascribed to Lincoln: "You can fool all the people some of the time, some of the people all the time, but you can not fool all the people all the time." Posing as the champion of the down-trodden, the liberator of the masses, the sole hope for a square deal, the Communist Party has hoodwinked all too many. Incessant repetition of the theme, "conditions will be better next year", has bewitched many who are living in the deepest misery, thanks to Communism. The leaders make glowing promises, promises they have no intention of fulfilling even were they able. In their book, human misery is of no moment except as a means of exploiting the masses and gaining power for themselves.

While Communism continually prates about what it will do for the masses some day—in the Scriptural phrase, "*vox et praeterea nihil*"—there are others who are doing, not talking. Unlike the Communists, these are too busy relieving distress, assisting the sick and needy to have time to tell the world how wonderful they are! Their interest is people, not publicity. They seek to emulate Him, Who "went about doing good".

It is high time that this story be told. To tell it fully would require volumes. A few lines of text, a few pages of pictures does little more than give a hint of the tremendous activity, the down-to-earth, practical, Christ-like aid being given in so many places. Thanks to Communism the world has never before had so many displaced, homeless people, people who have lost

all except their love for freedom and human dignity. The periphery of Communist tyranny is crowded with those who have fled Communism, people faced with the basic problem of remaining alive. What is being done in Hongkong for these 'beneficiaries' of Communism must be seen to be appreciated. Not all can be helped; funds are too limited. Every penny is made to do double and triple duty. An incredible amount has been accomplished with a relatively small outlay of money.

Outstanding in the Hongkong work among refugees is Catholic Relief Services—National Catholic Welfare Council. Supervised by Fr. Paul Duchesne, M.M., clothing and money sent by American Catholics has gone where it will do the most good, need not creed being the measuring stick. Then too there is the huge amount of foodstuffs donated by the American people through their government, a large proportion of which has been channeled through CRS-NCWC.

Statistics, rows of figures do not adequately tell the story. The dry statement that so many hundreds of families have been settled in new homes, that so many thousand patients have been treated in clinics, that tons of foodstuffs and clothing have been distributed—such an enumeration leaves one unimpressed. Next to personal observation, the few pictures on the following pages, loaned by the Hongkong office of CRS-NCWC, can best give an idea of what is being done and of how much there is still to be done. These pictures give a glimpse of Christian charity at work. Communism promises, Christianity delivers!



Shacks made from all manner of scrap material shelter many refugees. Sanitation or decent living conditions are lacking. Slowly but surely new housing is giving the refugees better homes.



Fr. Duchesne with a group who found shelter in abandoned tunnels of Belchers Fort. These people are today in airy cottages.

A wooden hut of this size belongs to the more fortunate. Too often fire destroys an entire area leaving thousands homeless.



Once wealthy, well educated refugees are today fortunate to manage to earn enough to buy plainest of food for the family.

Grubbing in the noisome Hongkong dump brought a few pennies a day, but today this happy girl lives in a neat stone cottage.





First cottages were of home-pressed brick; now they are built of stone, the doors and windows made of steel.



Neat rows of clean, airy fireproof stone cottages grow in numbers—Hongkong Government, ICA and others have shared in this philanthropy.

Tuberculosis claims a heavy toll in Hongkong. Refugees will have a better chance with the fresh air and living room assured them in the new stone cottages. A nominal rent is charged by government.





Rice from U.S.A. is a pleasant burden for this mother. Food problem is solved for next month.

Chubby children are to be seen everywhere in the refugee areas. Dried milk from U.S.A. is one of the reasons.



With aid from ICA, clinics are operating in all Hongkong refugee centers. There is also a CRS mobile clinic serving scattered poor.

Hongkong has a tropical climate but the winter is raw. Blankets and warm clothing are a welcome gift from the Catholics of America.



Reporting Communist Policy

1. Deliberate Misinformation

*The LARGE SOVIET ENCYCLOPAEDIA, 2nd Edition, Volume 34
(passed for publication June 20, 1955) contained the following items:*

Primeval Monotheism

A REACTIONARY trend in the bourgeois history of religion originating at the end of the 19th century, the followers of which, with the help of a biased selection of ethnographic data, tried to prove primordially of monotheism and the origin of religion through "divine revelation." The Scottish scholar E. Land ("The Creation of Religion" 1898) maintained that faith in a "universal father," a single God-creator, stood at the center of primitive religion. Primeval monotheism began to play a particularly reactionary role at the beginning of the 20th century with the formation of the clerical ethnographic school under the Austrian scholar, Father W. Schmidt, and his colleague, W. Koppers. Representatives of this school (mainly Catholic missionaries) . . . tried to use the data

of ethnographic science to strengthen the Christian religion and the influence of the Vatican. In his basic work "The Origin of Faith in God" . . . as in many other works, W. Schmidt quoted data about the beliefs of Australians, Asiatic and African pygmies and other more backward peoples of the world as examples of primitive monotheism. Wrongly describing the beliefs or arbitrarily defining the relative primitiveness of such peoples, W. Schmidt asserted that for mankind as a whole, faith in one God and in private property are primordial. Thereby the theory of primeval monotheism is striving to establish the perpetuity of class society and is trying to justify imperialist enslavement of colonial peoples.

The Epistles of the Apostles

WORKS of early Christian literature in epistolary form, included by the Church in the so-called New Testament. The Epistles of the Apostles, addressed to communities, churches, and individual people, are attributed by the Church to the closest disciples of the mythical Christ — the Apostles Paul (14 of all the 21 epistles), Peter, James, John, Jude, said to have lived in the first century. It has been established by a scientific criticism of the Bible, that the authors of the epistles are fictitious characters. The Epistles of the Apostles were compiled probably during the first half of the second century, later repeatedly altered, and have not come down to us in their original form.

The ideological trend of the Epistles of the Apostles is the recognition and the sanctification of the slave-exploiting regime of the Roman Empire. In the Epistles of the Apostles, which touch upon questions of Christian propaganda among the pagans, material support for the Christians, the mutual relations of Christian communities, and the attitude towards the Jewish religion, rites, etc., an attempt was made to make the pagan outlook concur with Christianity, etc. In the Epistles of the Apostles great attention is paid to worship, the organization of Church communities and standards of behavior for believers. The Epistles of the Apostles played an important part in the dis-

semination and consolidation of Christianity, and different Christian Churches (Catholic,

Orthodox and Protestant) make wide use of them in their religious propaganda.

2. Resettlement for Reclamation

PEKING, Kuang Ming Jih Pao, March 8, 1956—The first Five Year Plan for the development of the national economy of China provides for the expansion, during the five-year period, of arable acreage by 38,680,000 *mon*. Chairman Mao pointed out that in the period of three Five Year Plans, waste land must be reclaimed on a large scale. For the reclamation of wasteland to expand arable acreage, the organized resettlement of people for reclamation is one of the major measures. There are about 1,500,000,000 *mon* of wasteland throughout the country, almost as much as the cultivated area of the country today. In some areas where population is highly concentrated, existing arable land is not sufficient, and there is a surplus of labor power. In the rural areas of Honan province, there are only about 3 *mon* of land to each person, while in individual districts the average share per capita is even less than one *mon*. After the rapid development of agricultural cooperativization, the masses of peasants have fully developed their labor potentials, labor productivity has been greatly raised, and the surplus of labor power has become all the more marked. In the various large cities, the non-productive population are being mobilized to return to the countryside for production, with the need for much land for the construction of industrial bases and reservoirs following the development of industrial construction.

In the frontier areas of our country like the northeast and northwest regions, population is scarce, land is fertile, and extremely rich agricultural resources remain untapped. Even in the interior regions of the country, there are large tracts of wasteland suitable for cultivation but not yet utilized. The planned reclamation of wasteland will greatly increase the wealth of the State and the people. In the past few years, the people of Shantung, Honan and Hopei have voluntarily taken up or been organized into resettlement in other areas for reclamation, and the building of new homes. In 1955, the youth in many cities organized volunteer reclamation corps for the march on waste-

land. Enthusiastic support was voiced by the masses of the people in many cities and rural areas. Applications were made in large numbers for participation in reclamation projects. Many people expressed the following view, "We are not afraid of hard work, we are not afraid of difficulties as long as with our own labor we will turn wasteland into grain growing fields, and build up a happy life of socialism there." These facts show that resettlement for reclamation is the urgent demand of the people in the building of Socialism. This year, in 8 provinces and municipalities in the country, 330,000 people will be resettled in the frontier regions or in mountain areas for the reclamation of wasteland. In some provinces, resettlement within their own areas will also be carried out.

In the area where the resettlers are recruited, there must first be carried out penetratively and intensively the work of the mobilization of the resettlers and their registration. Among the masses there is a kind of conception that "it is hard to leave one's native land". To mobilize them to leave their homes for reclamation work outside, the great significance of the undertaking and the benefits to the state and the resettlers themselves must be fully explained. There must be achieved the state in which "the individual is enlightened, the whole family is enlightened, and relatives and neighbors are all enlightened." On the foundation of ideological mobilization, a good job must be made of the registration of resettlers who must possess the qualifications, and each household must have at least one labor power. There must be prevented the infiltration of counter revolutionaries for sabotage.

Some of the resettlers move their whole families with them. Their land, houses and production and livelihood materials must be properly disposed of under the prerequisite of benefiting production and not impairing the interests of the resettlers. Whether the re-

settlers are members or not of cooperatives, their land must be turned over to the local agricultural producer cooperatives without compensation, for on arrival at their destination, they will be given by the state, without compensation, more land for cultivation, to derive an income from their labor thereon. The houses and farm tools and furniture which cannot be taken along by the resettlers should be sold or taken care of on their behalf. Investments in agricultural producer cooperatives, supply and marketing cooperatives and credit cooperatives should in principle be refunded. The labor units contributed by the resettlers should be calculated and appropriate compensation paid them immediately, or a remittance sent them after the summer harvest and accounting. There must be properly and rationally dealt with the property of the resettlers and the various problems arising out of their removal, so that the resettlers may devote their full attention to labor production after arrival at their destination.

Cadres with greater capacity and with experience in the running of cooperatives must be assigned for the leadership of the resettlers in their production activities, technical and medical and health personnel must also be provided, to solve the various problems in the living needs of the resettlers, so that the new production organizations may be rapidly established. The undertaking of resettlement for reclamation calls for a definite amount of capital investment. In addition to state investments and loans, the resettlers themselves must be mobilized to devise their own measures to overcome certain difficulties and the local masses must be organized to give assistance, since the State cannot be expected to shoulder every burden. To change wasteland into fertile soil, many tasks have to be carried out and many difficulties overcome. The large expanse of wasteland in our country may thus be reclaimed, more grain produced in support of the socialist construction of the country.

3. 330,000 To Be Resettled

PEKING, Kuang Ming Jih Pao, March 8, 1956—During the current year, 330,000 people from 8 provinces and municipalities, among them Shantung, Hopei and Peking, are to be resettled in Heilungkiang, Tsinghai, Kansu and Inner Mongolia in a planned manner for the reclamation of wasteland and development of production in the said regions. At the moment, in the areas where the resettlers are being recruited, work is being carried out in propaganda, mobilization, examination and registration of the resettlers, preparations are made for the provision of houses, land, seeds and other production materials for the expected arrivals. In both these areas, joint efforts are being exerted for the organization of the resettlers into groups, plans prepared for their transportation over railways and highways, and reception centers prepared for them en route.

The resettlement tasks definitely set for the current year will be fulfilled by 79 percent by the first half of the year. In areas receiving the resettlers, there will be reclaimed a total of 7,598,000 *mow* of wasteland. Computing on the basis of a production of 200 catties to the *mow*, if the whole of the re-

claimed area is sown, an increased output of 1,510,000,000 catties of grain will be realized. The resettlers this year will mostly be the young people from the resettlement families. When they have laid the foundations in reclamation and production, their families will then join them. For this reason, the labor power needed for the fulfillment of this year's reclamation target is adequate.

Resettlement within different areas in the same provinces will also be on a larger scale than before. According to statistics from the 8 provinces of Kwangtung, Hopei, Hupeh, Kansu, Liaoning, Kirin, Heilungkiang and Fukien, more than 348,000 people are to be moved to new homes within their respective provinces. In the Teochew-Swatow, Meihsien areas in Kwangtung, there is only an average of one *mow* of land to each person. In the Taipo and Chaoyang *hsien*, the average per person is even less than 0.9 *mow*. While in Hainan Island and the Liuchow Peninsula of the same province, there are still 20,000,000 *mow* of wasteland which can be reclaimed. Accordingly, resettlement within the province is also called for.

4. Rivers to be Linked

PEKING, March 18, 1956 (NCNA)—

A canal linking China's two biggest waterways — Yangtze and the Yellow rivers—is to be built, reports the *Jen Min Jih Pao* today. A possible course for the 460-kilometer long canal has just been chosen by the surveyors. The canal will be routed via the Huai River which lies between the Yangtze and Yellow Rivers. It will lead the waters of the Yangtze River to feed millions of hectares of farmland in the Huai and Yellow River basins. Although both these rivers have regularly suffered from floods in the rainy season, their water runs low most of the year. The average annual discharge by the Yellow River is only about one-twentieth that of the Yangtze, and that of

the Huai, less than one-thirtieth. While water conservancy works are being carried out to wipe out the flood menace, the canal will be built to provide sufficient water for irrigation systems projected under the two rivers' harnessing scheme. The canal will also serve as an important link in the project now being mapped out to open up inland steamship navigation between the North China seaport of Tientsin and Canton in the South. It will go northeastward from the Yangtze's largest tributary, the Han River in northern Hupeh Province, and across several tributaries of the Huai River to join the lower reaches of the Yellow River near Chengchow.

5. War On Religion

TENSION between Church and State in

East Germany has increased in recent weeks. The attack on the Evangelical Church by Karl Maron, Minister of the Interior, published by the East German official news agency ADN on February 14, was forcefully rejected by responsible Church officials, and their protest was echoed by Catholic Church spokesmen in an article entitled "Reply to Maron," published in PETRUSBLATT on February 26.

The Communist authorities, said PETRUSBLATT, expected the Church to restrict its activities to religious ceremonies in churches. "On all else it must be silent. It must ignore the atheistic education of children; it must ignore the propaganda of lies and hatred; it must ignore the distortion of justice for Party ends, whereby barbarian sentences are inflicted."

Even this was apparently not enough, the article went on. "The Church, bound thus hand and foot, is also expected to serve the aims of Communist policy. A servile Church is to be the standard-bearer of the Communist World 'Peace' Movement, which, as everyone knows, is a purely political movement designed as propaganda to support the Kremlin's foreign policy."

The attack made by Dr. Johannes Dieckmann, President of the East German "People's Chamber," in the form of an "Open Letter to an Evangelical Friend in West

Germany," did not go unanswered. A reply to the attack, which had been published in the East Berlin paper DER MORGEN on February 12, was printed in the independent Hamburg paper DIE WEST on February 25. Dr. Jacobi, Evangelical Bishop of Oldenburg, rejected Dieckmann's statement that West Germans were "misinformed" about the position of the Church in East Germany.

"I am not dependent on West Germany or American papers for information about the position of the Church in East Germany," the Bishop declared. "Until March 31, 1954, I lived in Berlin and had daily opportunity of speaking to clergy from the 'German Democratic Republic,' as my diocese extended into the Eastern sector of Berlin and into East Germany."

In answer to Dieckmann's denial that that the Communist State was pursuing a "war against religion," the Bishop cited the example of the Communist youth dedication ceremony, "Jugendweihe," which, he said, had obviously not been introduced without a definite purpose. This purpose could only be to lead young people towards atheism. The Church found it intolerable that a young person should "take his vows to the living God, the Creator and Redeemer, and then take an oath to atheism at the Jugendweihe ceremony." It was the Communist State, not the Churches, which plunged children into conflicts of conscience.

NOTES AND INFORMATION

1. Pope on Peace

HIS Holiness Pope Pius XII told members of the Vatican diplomatic corps on March 4:

"Peace! Who can estimate its worth and benefits? Would that We could arouse a more fervent desire for it throughout the world, so that individuals and groups would henceforth consent to make the greatest and most personal sacrifices in order to protect, preserve and strengthen it. How We wish men and nations would prefer it to the satisfaction of egotism and selfishness. How We hope that the pressure of world opinion will curb resistance and foolish stubbornness, make it necessary everywhere to settle even the sharpest disputes amicably and force the acceptance of arbitration and compromise, through which many irreparable evils can be avoided.

"We often hear the present age characterized—not without a trace of complacency—as the era of the 'second technical revolution.' In spite of the prospect of a better future which this characterization seems to imply, it is necessary to emphasize the permanency of suffering and of political and economic insecurity among the most fortunate peoples as well as in underdeveloped areas. The bitter experiences of the past century should be enough to explain this. Were not promises of a technically and economically perfect world made then as they are now? Did they not lead to cruel disillusion? The social upheavals brought about by the application of science in a spirit that was too often materialistic ruined the existing order without replacing it with a better or stronger one.

"The Church, on the other hand, has never lost sight of man's real needs and has dedicated herself to the mission of preserving

the true stability of his existence. She knows that man's temporal destiny finds its sanction and fulfillment only in eternity. Without in any way denying the achievements of science and technology, she keeps them in their proper place and gives them their true meaning. They must serve man without upsetting the balance of all the relationships which make up the plan of his life—family, property, profession, community and state. To base the security and stability of human life only on an increasing quantity of material goods is to forget that man is primarily a spirit created in God's image. He is a being responsible for his actions and his destiny and capable of ruling himself. He finds in these facts his highest dignity. It is right to defend this freedom against outside restraints, against the threat of social systems which paralyze it and make it illusory. But the very person who wages this battle must realize that economics and technology are useful and even necessary forces so long as they are subservient to higher spiritual needs. They become harmful and dangerous only when they are given undue predominance and the dignity, so to speak, of ends in themselves. It is the task of the Church to assure respect for this system of values and to subordinate the elements of material progress to truly spiritual goals.

"Governments which follow a policy inspired by these principles will maintain an internal strength against which militant materialism will shatter itself. Materialism will strive in vain to dazzle these governments with the lure of a false peace. The road to such a peace, it will be claimed, lies in the establishment of economic relations or the exchange of technical experiences. May the peoples who set out on this road go forth with prudence and a reserve in-

spired by a keen desire to safeguard spiritual values. May they always remember that they are being guided in a direction that does not and cannot lead by itself to true peace.

"Slogans like 'national unity' and 'social progress' should not deceive us. For militant materialism 'peacetime' means only a truce, a precarious truce during which it awaits the social and economic collapse of other peoples. That is why We are appealing to all who want peace and unity for mankind.

With the help of God, such generous souls are becoming more numerous every day. They victoriously oppose their ideal of light and love to error and evil. Convinced that nothing solid can be built on sand, they rely on eternal truths that cannot be shaken by even the most categorical denials. For what human reason has long groped for, God in His goodness has shown to men in the person of His beloved Son. 'For He Himself is our peace.' (Eph. 2, 14)"

2. Czech 'Tourists'

VIENNA, March 30 (NC) — Thirty Czech "tourists" who visited here for a week painted a rosy picture of the Church's position in Czechoslovakia, but evaded any direct answer on vital issues affecting the Church in that country. Among the visitors was a "Canon Joseph Benes," who described himself as a "member of the Metropolitan Chapter of Prague and professor of theology." When he stopped in at the office of a Catholic periodical here, he was asked for some news of Archbishop Joseph Beran of Prague, who has been held by the Reds at an undisclosed place behind the Iron Curtains since March, 1951. The "Canon" exchanged an uneasy glance with his "interpreter" and said: "The Archbishop is not now in his diocese. He lives in a castle." He then departed abruptly, but left behind several copies of what he said was "a very interesting booklet on Catholic life in Czechoslovakia."

The booklet, entitled "To the Praise of

God," appears to have been published jointly by the Slovak "St. Adalbert Society" and the "Czech Catholic Caritas." The text and illustrations of the booklet give the impression that reports of Church oppression in Czechoslovakia are highly exaggerated. The pictures show crowds of people in procession or on a pilgrimage to a Marian shrine, smiling nuns surrounded by children, the ordination of candidates to the priesthood and distribution of Communion. There are also portraits of Church dignitaries. The author, Jan Poesteniyi, is described as "prelate and director of the St. Adalbert Society of Trnovo." He writes in one section that "we priests in the Czechoslovak Republic lead a joyful life because the prospects for the future of our country and people grow more and more beautiful. . ." The booklet is regarded by Catholic sources here as a propaganda item and the tourists' visit is looked upon as an insidious attempt to propagate the Communist line.

3. Pope's Easter Message

VATICAN CITY, April 2 (NC) — A full and active faith in the risen Christ, not a "flabby and empty vague sense of Christianity," assures the triumph of real peace on earth. Such a faith helps the true friends of peace to resist the insidious maneuvers by the "enemy of peace" to sow confusion in minds and to exploit the weaknesses of human nature. This is the tenor of the Easter message His Holiness Pope Pius

XII delivered before hundreds of thousands of persons crowding St. Peter's Square and its approaches, and broadcast throughout the world. The Pontiff spoke from the central balcony of the Vatican basilica before imparting his traditional blessing "urbi et orbi".

A striking passage of the Pope's discourse contained a scathing denunciation of the methods used by "the enemy of peace"—an apparent reference to Moscow's post-

Stalin tactics, although Communism was not mentioned by name. Warning Christians against a "cleverly diffused pessimism" and a "What's the use" attitude, the Pope said that the enemy of peace concentrates on the weak points of man:

"His pessimism, his cupidity, his envy, his urge toward unfounded criticism . . . he uses now one, now another of those passions and arouses one or the other, threatening and cajoling; here discussing, there blaming; today exalting his myths, tomorrow deriding them; today harshly withdrawing, tomorrow making an approach; today announcing a new system, tomorrow to return to the old."

The Holy Father also warned against a superficial or purely sentimental Christianity, contrasting it with a full faith in Christ "which is summed up, in a word, in the love of God, and, through Him and in Him, of brothers, of all men, particularly of the lowly and the poor." He labelled as "a mere appearance of faith, destined to defeat," what he called a "vague sense of Christianity, flabby and empty, which remains on the outer threshold of conviction in

the mind, and of love in the heart. It is not set into the whole structure of life, whether public or private. It sees in the Christian law a mere human ethic of solidarity, a certain attitude to promote work, technique, extrinsic well-being. Those waving the deceiving banner of this vague Christianity . . . increase the confusion, making themselves, in a sense, allies of Christ's enemies."

Then in what was generally interpreted as a reference to the so-called "progressive Catholics" in Iron Curtain countries, the Pope continued: "Such in particular would be those Christians who, either ensnared by deceit or crushed by terror, cooperated in doubtful systems of material progress which demand . . . the abandonment of the supernatural principles of the faith and of the natural rights of man. The Holy Father said that the Church which raises among men the banner of victory "fears nothing from the world." The Church has known in the past how to overcome tyrants and other obstacles, he said, and in the same manner, "she feels today the strength and courage to grasp the thorniest problems that assail humanity, such as that of establishing among men co-existence in truth, justice and love."

4. Fail to Influence Catholic Youth

TRIESTE, Italy, April 14 (NC)—Yugoslav Communist educators have admitted that the attempt to indoctrinate youth in predominantly Catholic Croatia in the philosophy of Marx and Lenin has proved a failure. Red educators made the admission at a meeting held recently in Zagreb. Dr. Milosh Zanko, who is responsible for the introduction of Communist ideology in Croatian schools, called Croatia's religious

family atmosphere the greatest obstacle to the spread of "progressive ideas." The Communist educator spoke at a symposium on "Education in the New Society." Dr. Zanko and other speakers stressed the backwardness of the older generation, which clings to "outdated" religious beliefs. All of the speakers agreed there was no prospect in the near future of seeing religion banned from the homes and the hearts of the people.

5. Augustinian 700th Anniversary

ROME, April 14 (NC)—The Augustinian Fathers have celebrated the 700th anniversary of their unification and approbation as the Church's fourth great mendicant order. It was on April 9, 1256,

that Pope Alexander IV issued his Apostolic Letter which established the Great Union of the Order of Hermit Friars of St. Augustine. Highlighting the weeklong celebration of the anniversary was a letter from His Holiness

Pope Pius XII to Father Engelbert Eberhard, prior general of the Augustinians. The celebrations opened with a Mass celebrated by Father Eberhard in Santa Maria Del Populo church. His Eminence Nicola Cardinal Canali, protector of the order, imparted benediction of the Blessed Sacrament. Santa Maria Del Populo, scene of the celebration, belongs to the order. From both historical and artistic viewpoints it is one of the most important churches in Rome. Erected by Pope Paschal II in 1099, it has been decorated and enlarged by four other Popes. It was built in the ancient Roman garden where the Emperor Nero was buried. Bernini, Pinturicchio and Raphael were among the many artists who helped decorate its interior.

Prior to the order's unification in 1256 the Augustinians had been a loosely knit group of semi-independent monasteries and small, but autonomous, congregations. They were scattered about Italy chiefly, but there were also a few in France, Spain, England and Germany. Some of these hermitical groups claimed to trace a direct line from the monasteries established by St. Augustine on the northern coast of Africa in the 5th century. Whatever the validity of these claims, it is certain that those Religious comprising the Great Union of 1256 looked upon St. Augustine as their spiritual father. The Augustinians undertook to revitalize the life of the Church with well educated priests who were rooted in spirituality yet active. Within a 100 years after the Great Union there were more than 12,000 Augustinians laboring in every country of Western Europe. By the end of the following century 189 Augustinians had been named Bishops.

As the order increased to 30,000 members in succeeding centuries, Augustinians frequently held chairs of theology and philosophy in the great universities of Europe. The intellectual life of the Church was advanced by such Augustinian scholars as Giles of Rome, Alphonse Vargas and James Viterbo. Other Augustinians were active in combating the heresies of the day. John Hus was bested at the Council of Constance by foes of their apostate brother, Luther. In the mission fields the order was no less active. Augustinian Father John Zaccaria. Later, Augustinians were among the most ardent. Fifty years after the voyage of Columbus 100 Augustinians were winning converts in Mexico. In 1565 they established the first permanent mission in the Philippines and in 1602 entered Persia.

In addition to the disciples of St. Augustine who were canonized prior to the Great Union of 1256, the Church has proclaimed 57 members of the order Blessed. Augustinian saints include St. Nicholas of Tolentino, St. Rita of Cascia, St. Clare of Montefalco and St. Thomas of Villanova. During the 18th and 19th centuries the Augustinian Order was suppressed in many countries, especially those overrun by Napoleon. The remaining members intensified their efforts and the order once again showed a rapid growth. Augustinian beginnings in the United States as far back as 1796. At present there are more than 500 Augustinians in the U.S. laboring in 39 parishes, 12 high schools, three colleges, two novitiates, one scholasticate and one school of theology. A few years ago a group of American Augustinians left for Japan to spread the Faith in the then bombed-out ruins of Nagasaki.

6. Peking Defines Religion

THE COMMUNIST DICTIONARY OF NEW TERMS, published in China in 1953, should enlighten those who may still lack conviction as to what really is the official attitude of Peking towards religion:

"Religion is based entirely on superstition, and for this reason is fundamentally contradictory to science. . . . There is no doubt that religion . . . representing a low view of the universe, will be replaced by science, representing a high view of the universe."

Press Review

*The featuring of articles does not necessarily imply our approval of their contents or views,
It means only that they are of interest to our readers.*

1. Chinese Communist "Overseas Chinese Policy"

In Reply to a Letter From Mr. Wu Nien-ch'ing an Overseas Chinese

HSIAO CHING

YOUR letter has been received. You seemed to be greatly impressed by the "change" in Chinese Communist "overseas Chinese policy", which you told me was "magnanimous" and "favorable" to overseas Chinese. I have read your letter several times with a heavy heart. I don't want to throw cold water, but I think you have been deceived by the Chinese Communist "smiles offensive" and your wits have been paralyzed by the sugar-coated propaganda of the Chinese Communists.

Let us see whether the Chinese Communists have really changed their "overseas Chinese policy".

You said in your letter that the "reclassification of overseas Chinese landlords" ahead of schedule on the mainland was a demonstration of the change in Communist policy. It is true that the Communists have taken such action and, according to a Communist statement in March this year, a total of 22,426 "overseas Chinese" households in Kwangtung have been removed from the list of "overseas Chinese landlords" and another 8,233 "overseas Chinese rich peasant" households have been reclassified. These figures represent more than 90% of the "overseas Chinese landlord" and "overseas Chinese rich peasant" households in Kwangtung, but do not include "landlords" in Hongkong and Macau, about 75% of whom were also "reclassified". A similar action was taken in Fukien.

Why have the Communist suddenly become "magnanimous" toward overseas

Chinese "landlords" while only a couple of years ago they regarded the same "overseas Chinese landlords" as their archenemies and persecuted them ruthlessly and savagely? First of all, the "overseas Chinese landlord" households on the mainland have all been utterly impoverished as a result of the "agrarian reform" and there is no more to be gained from these households by continuing to regard them as "landlord households". Besides, the reclassification of "overseas Chinese landlords" was designed to serve these purposes:

(1) To reduce the strength of anti-Communist forces among overseas Chinese. The Communists are aware that if they continue to call "overseas Chinese landlords" landlords, these "overseas Chinese landlords" will continue to regard the Communists as enemies. That makes an almost insurmountable obstacle to Chinese Communist infiltration into overseas Chinese communities. To remove this obstacle, the Communists must try to make friends with "overseas Chinese landlords" wherever possible.

(2) To attract overseas Chinese remittances. The Communist persecution of "overseas Chinese landlord" households has resulted in the almost total stoppage of the flow of overseas Chinese remittances to the mainland. That is a great loss to the Communists. So, as soon as the "overseas Chinese landlord" households were reclassified, they were told to write to their overseas householders giving them the good news and urging them to "send more money back to

the Motherland to help its Socialist construction". (*Nan Fang Jih Pao*, April 28).

You mentioned in your letter that the Communists were giving better treatment to dependents of overseas Chinese and overseas Chinese in general. Well, let us see how well the Communists are treating dependents of overseas Chinese on the mainland.

In the April 28 issue of the *Nan Fang Jih Pao* of Canton, you will read a report of a speech by a "people's delegate" to the "First People's Congress of Canton" at its fourth meeting. This "people's delegate", Cheng Mu-ying a dependent of overseas Chinese, cited examples of how dependents of overseas Chinese were treated by the Communist authorities on the mainland. The first example she gave concerned properties owned by overseas Chinese. A returned overseas Chinese bought a house in Canton and let it to a number of tenants. All these tenants owed him several months' rent, but when he tried to collect rent from them they called him a predatory "overseas Chinese capitalist" and refused to pay him. When he applied to a "people's court" for an eviction order against his tenants, the court told him that such an order could be issued only if he had no place to live in and was living in a hotel.

Another example cited by Cheng Mu-ying concerned a young girl who was engaged to be married to an overseas Chinese. The girl one day received a letter from her fiancé, who had come to Hongkong from the Philippines, asking her to come to Hongkong for the wedding. She applied to the Communist police for an exit permit, but after waiting for more than a month was still unable to leave.

These examples should tell you that the Communists are not so magnanimous toward dependents of overseas Chinese as you think.

To overseas Chinese living abroad, and to those Chinese in Hongkong and Macau, the Communists mete out much better treatment. This is necessary for the sake of overseas Chinese remittances and also for the sake of propaganda.

You also mentioned the Communist "resettlement of returned overseas Chinese" as a humanitarian act. But how do the Communist "resettle" the returned overseas Chinese? By forcing them to reclaim wasteland

and work as slaves. For instance, the Communists have established a "Hsing Lung Overseas Chinese Collective Farm" in the hilly region between Wanning *hsien* and Lingshui *hsien* on Hainan Island for the sole purpose of "resettling" returned overseas Chinese. The farm was established in 1952, and since then the returned overseas Chinese "resettled" there have reclaimed over 10,000 *mow* of wasteland and have been planting valuable crops such as citronella, coffee and sisal hemp for the Communists, who pay these returned overseas Chinese 50 cents (Communist money) for each "working day". This "humanitarian" act is no different from the Communist practice of sending convicts to "labor camps" to reclaim wasteland.

You were greatly interested in making capital investments on the mainland. It is true that the Communists have established a number of "investment companies", which are "jointly owed by state and private capital", in Kwangtung and Fukien for the purpose of attracting overseas Chinese capital investments. It is also true that the Communists have made certain guarantees concerning dividends and safeguarding these investments. But let me remind you that the Communists made similar assurances to private capitalists on the mainland a few years ago, but in spite of these assurances the private capitalists on the mainland are being expropriated. These Communist "guarantees" are mere expedients and quite worthless. Furthermore, once you invest money in Communist enterprises, you can never get your money back unless you return to the mainland to settle down. Even the promised dividends of at least 8% will not be remitted to you, but can be paid only to your relatives or dependents on the mainland if you have any there. If you have no relatives or dependents on the mainland, your dividends will be used by the Communists for other purposes.

There are large numbers of overseas Chinese in Southeast Asia and their economic strength is considerable. Naturally the Chinese Communists will want to use them as an instrument of subversion and aggression. You may expect the Communists to become even more "magnanimous" to overseas Chinese in that region.

(Condensed from *China Weekly*,
May 21, 1956)

2. Progress in Sarawak

SARAWAK is another instance of the multitude of systems which have been adapted to local conditions and customs in the Commonwealth. For some years it has had regional and district councils elected by methods traditional to each racial group, and under the new Constitution which comes into force later in the year, the majority of members of the Council Negri will be elected by the same methods. Mr. Vernon Bartlett, the noted journalist and broadcaster and former Member of Parliament, who has just visited the country, praises its racial harmony and cooperation. All races in a given area are entitled to representation on the local bodies, which have the right to levy rates for local purposes. The Chinese schools accept the same financial aid and the same measure of State control as all the other schools.

The Teachers' Training College at Batu Lintang, housed in huts where the Japanese interned the Europeans during the war, provides a remarkable example of tolerance. It has two deputy directors, a Protestant missionary and a Roman Catholic priest, who address themselves with selfless enthusiasm to the task of turning boys and girls of half a dozen races into the teachers of tomorrow. Like Brunei, Sarawak has no public debt, and its income comfortably exceeds its expenditure. It has a M\$100 million development plan, which is not making the pace desired owing to the shortage of labor. Incidentally, Kuching has one of the most modern modern hotels in the Far East.

(*S. China Morning Post, Hongkong,*
3/28/56)

3. Soviet Aid at a Price

TRY as one may, it will be difficult to find three more eventful days in recent years than April 5, 6 and 7, 1956 when it comes to Communist China's relations with the Soviet Union. After a month-long silence on the Stalin issue, Peking reluctantly came out on April 5 with a qualified denunciation of the late dictator. On April 6, Anastas Mikoyan, First Deputy Premier of the Soviet Union who had led the anti-Stalin criticisms in Moscow arrived in Peking. Then on April 7, he and Li Fu-chun, his counterpart in the Peking regime, signed two agreements, one for economic and technical aid and the other on the Lanchow-Sinkiang Railway.

Under the first agreement, the Soviet Union is to help Communist China build 55 new industrial enterprises in addition to the 156 provided for under an earlier agreement. The materials, machinery and the service of engineers and technicians the Soviet Union is going to provide this time will be worth 2,500 million roubles, or equivalent to £227 million, which Communist China is to pay back with goods over a period of years. Under the second agreement, the Soviet Union is to assist Communist China in the construction of the Lanchow-Sinkiang Railway and to get it completed by 1960.

It is a fair surmise that the Chinese Communists have been seeking this additional assistance from Moscow for quite some time, and it is also a reasonable supposition that Marshal Chu Teh, Vice-Chairman of the Chinese People's Republic, must have taken up this matter with the Soviet authorities during his two-month stay in Moscow. If need be, he could have signed them then and there. The fact that he did not sign them while in Moscow is significant. One possible reason is that the Soviet leaders from Nikita Khrushchev, Nikolai Bulganin and Anastas Mikoyan on down were too preoccupied with the 20th Congress of the Soviet Communist Party and with their scheme to de-deify Stalin to get on with the negotiations. However, a much more likely explanation is that they deliberately held out at Moscow in order to use this to get Communist China in line.

The belief that the Soviet leaders had brought pressure to bear on Peking to join the anti-Stalin campaign or to forego further economic and technical aid has since been strengthened by the sequence of events. It was two days after Marshal Chu Teh had returned to Peking that the Chinese Communists finally said the piece expected of them. They could not have put it off much

longer, as Mikoyan was due to arrive on the following day. This masterpiece of self-contradictions which appeared in the Peking People's Daily on April 5 was a painful attempt to save the Chinese Communists' face before their own people. For if they had waited till after Mr. Mikoyan's arrival, it would appear to have been dictated by the Soviet official. As it was, it at least looked as if they had done so without outside pressure. This is a psychological factor of tremendous importance to Peking. At the same time, the article in the People's Daily, however diluted, should be enough to please Moscow at least for the time being and thereby save the prolonged negotiations from becoming a complete failure. By the time Mr. Mikoyan reached Peking, the Chinese Communists were ready for him.

It is no secret that Communist China has to depend heavily on the Soviet Union for military as well as economic aid. Its first Five-Year Plan was supposed to have

been launched in 1953 but it was not announced until two years later when Soviet aid was assured. It is also not a secret that it has encountered difficulties in carrying on with its industrialization program. Therefore, the 2,500 million roubles worth of materials and services provided under the latest agreement are absolutely necessary. The price which Communist China has to pay for this aid is much more than the goods which it must turn over to the Soviet Union in the ensuing years, as stipulated in the agreement. It is going to cost the Chinese Communists dearly in prestige at home, where it will be increasingly difficult to suppress a growing resentment even among the Communist cadres themselves, against the notion that the leadership in Moscow is not stable and at the same time is a tough master who never hesitates to crack the whip.

*(Hongkong Standard,
April 10, 1956)*

4. Justice by Confessions

A WARSAW newspaper has declared that confessions, hitherto considered complete proof of guilt in Communist courts, are now insufficient to establish guilt and other proof must be adduced. It adds that in the past Polish courts had only too often taken the guilt of accused persons for granted and had branded them as criminals even before their trials were over.

It is difficult to say just what significance this press criticism holds for the future of Communist law courts. If it represents a genuine shift of the Communist attitude to justice, it will certainly have tremendous repercussions in all Communist countries.

In Communist China, for instance, it is known that the judge customarily says to the accused: "You are guilty because the government has not arrested you without considerable investigation and deliberation. Therefore, two ways lie open to you: either you confess and implore the clemency of the government, in which case the government will be lenient, or you resist and subject yourself to the severest of punishments." (Law in Communist China). Not only is the accused presumed guilty, but he is forbidden to prove the contrary; to try is to revolt.

There is no precise accusation; the accused is told to accuse himself. When the former Dean of the Faculty of Law of Aurora University refused to accuse himself of crimes, he was told: "The very fact that you do not see what crimes you have committed makes your case even worse, because it proves your obduracy." He continued to maintain that he had not committed any crime, and one day the judge said, "Be reasonable. . . Confess. . . Don't force the government to punish you!"

Under such circumstances, it is easy to see that if the attitude mentioned by the Warsaw newspaper is genuinely adopted, and Communist courts require, not only confessions obtained under pressure, but also concrete proof before convicting the accused who stand before them, the whole Communist judicial system will be thrown into disorder. It seems safe to assume, therefore, that the Warsaw criticism does not herald any sweeping legal reforms in Communist countries but, like Malenkov's kisses, is merely another propaganda gesture aimed at convincing the gullible that Communism is turning over a new leaf.

*(Hongkong Standard,
April 16, 1956)*

Newsbriefs

1. VISITORS TO MAINLAND

A CHINESE report, quoting information from Weiyang, Kwangtung, claimed that the Chinese Communist "Weiyang Special Administrative Office" on the afternoon of July 12, executed six persons charged with "plotting anti-Communist activities" by firing squad. The report claimed that all six executed persons were visitors from Hongkong. The Communist authorities, as quoted by the informant, had charged that the six executed were engaged in compiling military intelligence.

Hongkong Standard,
July 18, 1956

2. TIBET BOMBINGS

Kalimpong, India, June 20—(AP)—A petition addressed to Prime Minister Nehru by a group of anti-Communist Tibetans, including the Dalai Lama's brother, accuses the Red Chinese of killing more than 4,000 Tibetans in the bombing of Litang last April. A copy made available here today by Gyalo Dhondup, the brother of the nominal ruler, said Tibetan insurgents are still fighting guerilla actions against Chinese Communist forces in a dozen districts of Eastern Tibet.

"To us Tibetans the phrase 'Liberation of Tibet' is viewed as deadly mockery," the petition to Nehru said. "... Ours was a happy country with a solvent government and a contented people until the Chinese Communist invasion in 1950." The petition accused the Chinese Reds of the "indiscriminate and cold-blooded bombing" of Litang, in the southeast, and Dzachuka, in Eastern Tibet. "In Litang alone, more than 4,000

men, women and children have been killed and the capital razed to the ground," it said. The petition quoted Red Chinese General Chang Kua-hwa as saying in a speech April 26 at Lhasa, the capital: "We have bombed Litang and shall wipe out all such revolts in a like manner."

3. TWO MAJOR PROJECTS

Taipei, July 9, 1956—Free China launched two ambitious engineering feats last week. The 184-kilometer Cross-Island Highway which will take three years to complete will open up the hitherto underdeveloped east coast to better communications and industrial development. Premier O. K. Yui in the earth-breaking ceremony at Toroko Gorge in Hualien July 7 estimated gold ores and forest resources alone on the projected highway are worth TW \$7,000,000,000. The highway to be built through the treacherous Central Mountain Ranges by more than 2,000 veterans will cost TW \$230,000,000 and US \$1,000,000. Part of the construction cost will be financed by ICA funds.

Another project, the Shihmen Dam, known as Free China's TVA, advanced into the second phase of its overall construction last week when four auxiliary projects including the construction of a water tunnel, a reinforced concrete bridge, a highway, office buildings and dormitories was formally started. The Shihmen Reservoir which is only 30 miles southwest of Taipei has tremendous economic possibilities when completed. Besides supplying water to some 340,000 people over three counties, the dam will irrigate 54,000 hectares of land, add 70,000 tons of rice and hike annual power output by 221,300,000 KW hours. The total

expenditure for the dam is estimated at TW \$616,398,000 and US \$14,937,999, to be financed jointly by the Chinese government and ICA/Washington. The East-West highway and the Shihmen Dam are but two of the biggest reconstruction projects going on in Taiwan. Other ambitious economic development plans such as power, fertilizer, steel expansion are going on in the island at full blast.

The government, in order to insure maximum results in pushing the East-West highway and the Shihmen Dam has designated the two tough jobs to two hard-hitting men in the government. The highway task was given to Lieutenant General Chiang Ching-kuo whose veterans will supply the labor force. The dam project is entrusted to Vice President Cheng Cheng, whose land reform success has won him wide acclaim among the vast farming population in Taiwan. (China News)

4. MATSU ISLANDS

Taipei, July 23—Military commanders in Kinmen and Matsu took over civil affairs duties of the offshore islands last week. Meanwhile, the normal civilian authority on the outposts was withdrawn to Taiwan in order to clear the way for military government of the war and frontline areas. After considerable planning, it was found civil administration in fighting zones should be best handled by the military in order to streamline the operation. The Kinmen-Matsu pattern will be applicable to all mainland areas recovered from the Communists in the future. (China News)

5. A BETTER DIET

Taipei, July 23—The nation has launched a nutrition campaign with the ultimate purpose of gearing food production to meet the best diet needs of the civilians and the armed forces. Nutrition, a hitherto much neglected topic in China, is receiving much attention from the authorities and scientists in Taiwan, a sign of the prosperity and progress in Free China. The ICA-financed Joint Commission on Rural Reconstruction, which has been the moving spirit of many nationwide rural welfare movements, is helping the nation to improve the diet and raise the physical well-being of the masses. (China News)

6. OFFER TO STUDENTS

Taipei, July 9—The government made a drastic decision last week in inducing overseas Chinese students to study in Free China by exempting them from conscription and reserved officers' training if they choose to return to their resident countries immediately after graduation. This is to allay fears among many overseas youths in Hongkong and other areas who hesitate to come to Taiwan for advanced studies because of military service requirement. The removal of the stipulation would make ROTC a voluntary course upon graduation of these overseas boys from middle schools or colleges.

The Overseas Chinese students program which on the whole has been successful has taken care of 3,500 youths from abroad in the last semester. For next fall, the government expects to bring the total enrollment to 5,000 students from overseas. Though started belatedly, Free China's campaign to win students in overseas territories away from Communism will some day pay high dividends in free and upright citizens of the Chinese world. (China News)

7. BIRTH RATE UP

Taipei, July 16—The birth rate of the population in Taiwan has hiked from 3.7% in 1947 to 4.5% to 1955, while the death ratio has been drastically cut from 3.76% to 0.85% during the same period. The census rates were given by Health Director Dr. Yen Chun-hui in a report to the Provincial Assembly as a testimony to the improving public health conditions on the island. (China News)

8. RED GOODS LOSE SALES

Stores in the Colony that exclusively sell mainland products have sustained serious business setbacks since the mainland-visit rush made by local Chinese residents ended a few months ago, a survey showed yesterday. Daily business by these stores amounted to almost \$15,000 to \$20,000 early this year when people going back to Red China for a brief visit rushed to buy Chinese mainland products—mostly food—in order to distribute them to their relatives and friends. But, business has dropped to only a few hundred dollars at present and many stores have to

sell their goods at reduced prices in order to boost sales. Apart from the fact that the former rush for visits to the mainland has subsided, the business depression is due also to the poor quality of the Communist-exported products. The majority of the local residents refrain from buying these goods. The establishment of these stores in the Colony started only about two years ago under a concerted sales drive by the Communists, with the aim of dumping their products on the local market for foreign exchange.

Hongkong Standard,
July 16, 1956

9. RED EFFORTS TO INFLUENCE ASIA STUDENTS

Singapore, June 20—(UP)—How the Communists attempted to “impress and influence” student delegations from 28 countries assembled at Bandung recently was disclosed by an unidentified delegate who passed through here yesterday. In an interview with the afternoon newspaper, *Free Press*, the informant said: “Their whole purpose was to show that Asia was in the Communist bloc. They came very near to success and would have hailed it as a great victory, but for the alertness of some Asian delegations.”

The source said the Chinese put up the “biggest show.” The Chinese delegates brought with them about 40 African students who were studying in French Universities. It cost the Chinese more than one million Indonesian rupiahs in entertainment and in organizing sightseeing tours. A chartered plane carried the African students from Paris to Moscow and from the Russian capital to Peking before they were flown out to Indonesia via Rangoon. The African students are still in Djakarta waiting for a chartered plane to fly them back.

10. RELIGION IN CHINA

Karachi, June 26—(USIS)—There is no religious freedom in Communist China, according to Maulana Ehtishamul Ruq, of a Pakistani Muslim group recently returned from Red China. The Muslim group visited Red China as guests of the Peking government. Maulana's comments were reported today in leading Karachi papers. His con-

clusions are similar to a report made recently by a group of Indonesian Muslims who visited Red China. They said in a joint statement that Muslims in Red China were permitted only “to embrace their faith passively as long as it does not interfere with the state's ideology and policies.”

The interview as carried in the *Times of Karachi*, said in part: “It was true that an individual had freedom to choose any way of worship, but an effort was being made to wipe out religion.

“Maulana pointed out teaching of religion was banned in the schools. He said the next generation in Red China would know nothing about religion because children were being deprived of all religious training. He said it was true a few girls and boys were being taught Arabic, Urdu and other foreign languages but this was not done to teach them the Holy Koran or Holy Bible but to prepare them for diplomatic assignments in the future.

“Maulana said in Red China people did not enjoy freedom of speech or assembly. There are no free newspapers, and libraries contained books which mainly talk about Communism. He was surprised to find that all radio sets were tuned only to Peking. He tried to listen to other stations but every time his radio set was connected to Radio Peking.”

11. DISTURBANCES IN SZECHUAN

Paris, June 29—Chinese Communist Deputy Wang Hai-min disclosed to the National People's Congress today that armed disturbances had taken place in the Liangshan Yi Autonomous Region in West Szechuan, Radio Peking reported. Mr. Wang alleged that these disturbances were created by some former slave-owners who were linked up with the “Kuomintang remnants” in some districts of the region. He claimed that they (the former slave-owners) soon found themselves isolated with their former slaves solidly against them. He added that even these were pardoned as soon as they laid down their arms. Mr. Wang further reported that between February and April of this year, slavery was ended in two-thirds of the autonomous region, which has a population of nearly 700,000. He predicted that before the end of the year, all slaves in the region would be free.

12. REBELLION IN TIBET

New Delhi, June 29—(REUTER)—A “wave of rebellion” against the Chinese Communists in Eastern Tibet was reported in the New Delhi newspaper, *The Statesman*, today by its Darjeeling correspondent quoting Tibetan sources. The correspondent quoted reports reaching Darjeeling and Kalimpong that fighting between Tibetans and Chinese troops was going on 150 miles from Lhasa. Tibetan sources claimed that “heavy casualties have been inflicted on the Chinese in a wave of rebellion which has swept through the eastern provinces of Golok, Shorkhok, Dorge, Nyarong, Chantin, Mangkham and Mheli.” These sources, the *Statesman* said, alleged that no Chinese remained in the whole of the Khamjgolo area in north-east Tibet except for Hardzeh, where there is a heavily guarded Chinese air base.

The correspondent said the leaders of a Tibetan Lama resistance movement who recently arrived in India had reported the Chinese bombing of Litang, a provincial capital, of targets in Golok and of several monasteries—some of which were said to have been razed. Tibetan casualties were apparently severe. Khambas (traditionally turbulent northern Tibetans) were attacking Chinese convoys and the road from Chamdo, in the Chinese province of Sinkiang, to Lhasa. The Chinese had asked the Dalai Lama to use his prestige and good offices to stop the fighting, the *Statesman's* correspondent reported.

He said the Tibetans' grievances were heavy taxation, interference by Chinese with the Dalai Lama religion, indoctrination of Tibetan youth, “crippling” land reforms and a general desire for the return of independence. Tibetan sources stated that great tension had been caused by the arrest of three Tibetans in Lhasa who were among several hundred delegates who conveyed petitions to the Dalai Lama on his return to Lhasa recently. These three are reported to have been put on trial.

The English language newspaper *Times of India* reported in the middle of May that there was “substantial evidence of continuing political unrest and disaffection in north-east Tibet which recently led to some clashes between some monastic sects and Chinese troops.”

13. CHINESE FARMERS FLEE

Macao, June 29—(AP)—The largest group of farmers fleeing Red China so far this year arrived here yesterday afternoon, complaining of forced nationalisation of all their properties. The group was made up of 15 persons ranging from 13 to 45 in age and including one woman. They stated that the Reds forced them to join cooperatives and declared that the people in China were facing starvation and were not getting enough food even for their families.

14. REDS LIMIT DEPARTURES

Chinese arrivals from the mainland have shown a sudden decrease in number during the last few days, because of a new Communist restriction. According to a reliable source, the Red regime has from this month allowed only a maximum of 400 persons, including those from Hongkong, to come out from the mainland daily. The new move was put into effect because the mass flow of Chinese in search of a better life in the Colony during the last few months has given indication that the Communist regime is becoming increasingly unpopular. Permits are still being issued to “unproductive persons,” but owing to the new restriction many persons have to wait in Canton for their turn.

According to a figure given by the Government Public Relations Office yesterday, there has been a “known gain” of between 38,000 to 39,000 persons in the Colony's population, since February when the Communist government first eased travel restrictions. The Chinese arrivals mainly consist of old men and women and children.

Hongkong Standard,
June 7, 1956

15. SLAVE LABOR

NCNA, Communist, Shanghai, July 21, 1956—During the first 6 months of this year, the labor administrative department of the Municipality of Shanghai has systematically made arrangements for 110,000 unemployed persons to take part in national construction. This figure of providing employment for the unemployed in the city has topped the figure achieved in any previous year. Most of the 110,000 persons went to the interior or the border regions to take part in construction. Some went to engage

in the capital construction or the projects of municipal construction in Sian and Lanchow, while many others joined in the building of the Paoki-Chengtu Railway. Many educated youths, went to Tsaidam Basin, Sinkiang, Shensi or Szechwan to participate in oil-prospecting and surveying.

Among the 110,000 persons given employment during the first half of this year, over 30,000 were middle-aged men with poor qualifications for employment, since they had no technical training and little education in the days of the old society. They were given opportunities of employment because of the requirements of the construction projects started in the different places this year. There were also over 50,000 among the unemployed who had senior primary or junior middle school education. They have now joined in either industrial production, geological surveying or work in the field of culture and education. Shanghai had been a city with an enormous figure of unemployed population before the Liberation. Since the liberation, various measures have been adopted by the government to help the unemployed in the city to find employment. According to the statistics of the Shanghai Municipal Labor Bureau, over 400,000 persons have obtained work through arrangements by the labor administrative department since the liberation.

16. ANCIENT PEKING WALLS

Peking, June 10 (Reuter) — The ancient walls of Peking are to be pulled down as plans to modernise and expand China's capital are put into effect over a number of years. But in its place a green wall of trees is being planted round and throughout the city as part of a nationwide reafforestation campaign. Already, workmen are tearing great holes in the 60-foot thick walls to allow roads suitable for modern transport to be constructed. Planners say that in time all the walls which encircle the Tartar and Chinese cities will be pulled down, except those round the imperial and forbidden cities, the heart of the old capital. These will be left because they do not impede planning in the modern city and they constitute a memorial to China's past. There is a rearguard still fighting to preserve the walls which were built in their present form by the Ming emperors 500 years ago and the decision to demolish them

has not been reached without considerable opposition from those who wish to see the old Peking remain unspoiled.

Under the new plan the physical centre of the city will be moved to the west and a 13-mile-long wide road will run right through it from east to west. This will be an extension of the present tree-lined boulevard which runs along the southern wall of the Forbidden City and along which hundreds of thousands of people march on May Day and October 1. To build this and other new roads and to make way for larger, modern buildings many of Peking's old winding lanes and tightly-packed houses are being pulled down. Officials say that no one is forced to leave and be resettled but that most are talked into it or "persuaded" by their friends and street leaders.

17. DRIVE ON CHINESE TRADERS

Djakarta, August 19—(Reuter)—A group of Indonesian businessmen has launched a campaign to curtail the business activities of the 2,500,000 Chinese in Indonesia. Sixty per cent of them were born in the country and the rest have emigrated from the Chinese mainland. In the past they have regarded themselves as being outside any Indonesian restrictions on foreigners. Now, under the new regime, they are finding themselves as much a target of nationalism as are those Dutch who have remained since the end of Holland's rule. Indonesian businessmen have demanded government action against the "favoured position" of Chinese. A Member of Parliament has sought restrictions on them in the field of education and, in some areas, anti-Chinese feeling has flared into violence.

18. MASS ARRESTS

Mass arrest of farmers and fishermen is being conducted by the Communists in the Chungshan District in an effort to stop people from fleeing the Red mainland. According to the report, within the week ending August 11, more than 40 persons, mostly farmers and their family members, were arrested in Tong Ka Wan Village, which is several miles from Macao. Their crimes were attempts to flee the mainland China. Despite these measures, about 60 persons, chiefly farmers and fishermen, have fled to Macao during the past two months.

Hongkong Standard, 8/20/56

Book Review

DIVIDING THE CHURCH. One of the most illuminating as well as one of the most moving books yet to appear in English about the treatment of the Church "behind the iron curtain" has been published at 3s. 6d. by the Sword of the Spirit (128 Sloane Street, S.W.1) under the title *Dividing the Church*. The author's name is given as A. Michel, which sounds French, and the book was first published in Paris a year ago, but it is the work of a priest from Czechoslovakia—and not only from Czechoslovakia but, since there is nothing about flight or escape, presumably still there. The book is not a history of events but an analysis of their significance, and an analysis that is all the more convincing because it is written in a minor key, without any excessive use of denunciation or any temptation to over-simplify or reduce issues to the extremes of black and white. The attempt is made to understand not only what happened, but why it happened; how it came about that the Communists were able to achieve what they have achieved without the cruder kind of direct persecution at the parochial level which most people expected but which did not come. All the too-familiar catalogue of outrage is here, but it is recognized that this is by no means the whole of the story, and that the village churches in general remain open; and the question of the proper behavior of the remaining clergy in this situation is discussed at length and in the highest terms. After a chapter on "Re-education" in the Communist Countries" comes one on "How the Communists broke the Unity of our Clergy," and then, perhaps the most striking part of the book, "An Examination of Conscience," which can profitably be read by those who face the problem of resistance not to the remorseless indoctrination of Communism but to the penetration of materialist secularism in other and more fortunate countries. "We expected a violent persecution, the closing of the churches, a formal prohibition to believe in God or to pray, mass assassinations of priests, etc. And nothing of the sort happened. We understood too late that the Communists intended to make us lose our

faith surreptitiously; they believe that the day will come when we ourselves leave our churches and ask the authorities to close them down."

THE TABLET, London — 4/21/56

LA VIE CHRETIENNE DU LAÏC CATHOLIQUE 天主教教友生活 par le P. Joseph Wang Chang-chih S.J. Kwang-chi Editions. 571 pages. HK\$5.00

Les livres de lecture spirituelle s'adressant à des Laïcs Chinois ne sont pas nombreux et souvent des Prêtres ne savent pas trop quoi recommander à ceux qu'ils dirigent, tant la littérature spirituelle est encore pauvre en langue chinoise.

Le P. Joseph Wang S.J. a vivement senti cette lacune et depuis de longues années s'est mis au travail. Le livre qu'il nous présente aujourd'hui est le fruit de bien des réflexions. Les sujets qu'il y traite ont déjà été esquissés en articles dans le *Messenger du Sacré Cœur* de Zi Ka Wei (Shanghai) repris en partie du reste dans le *Kong-Kiao-pao* de Hongkong. De plus, trois petites brochures ont été éditées à Shanghai en 1953 pour l'encouragement des Catholiques en proie à une tenace et sournoise persécution. Les Missionnaires, expulsés de Chine Rouge, ayant pu apprécier tout le bien fait par ces brochures, ont demandé à l'auteur une nouvelle édition au bénéfice des Chinois Catholiques d'Outremer. Le P. Wang n'a pas hésité à interrompre la composition de son troisième volume de la *Doctrina Catholique*, pour répondre à ce désir.

Le présent ouvrage se divise en quatre parties: Se perfectionner soi-même. Aimer son prochain. Honorer Dieu. User convenablement des Créatures.

Pour se perfectionner, l'effort est quadruple: se connaître, se combattre, se développer, et aussi point particulièrement original: se sacrifier pour la Gloire de Dieu et le bien du prochain.

L'amour du Prochain requiert une base doctrinale que l'auteur développe tout au

long. Et il y ajoute nombre d'exemples et conseils pratiques pour l'exercice de cet amour en famille et dans la Société.

Honorer Dieu exige de le connaître et de l'aimer: Prière et obéissance au fondateur; mais aussi et encore plus service et, par conséquent, apostolat dans la famille, la profession et le milieu social.

La partie de l'ouvrage la plus originale est peut-être celle qui concerne l'usage des Créatures. Question capitale pour un Chrétien dans sa vie quotidienne. Tant de Chrétiens croient s'être acquittés de tout quand ils ont prié et quand ils ont été à l'Eglise. Ils apprendront dans le livre du P. Wang que tout n'est pas fini et qu'il leur faut encore bien user de tous les biens que Dieu a mis à leur disposition: leur âme, leur corps, leur fortune, leur famille, la Société, l'Eglise . . . Ils apprendront aussi comment se comporter si ces biens leur sont providentiellement retirés. Tous ces conseils sortent de la plume d'un homme qui connaît à fond le milieu chinois et l'âme chinoise.

La conclusion de tout le livre est que Notre Seigneur Jésus Christ est le centre de la Vie Chrétienne.

Il nous a semblé que le style de ces pages est encore plus savoureux que celui des premiers ouvrages de l'auteur. Le P. Wang sait à la perfection combiner élégance et simplicité et son style très moderne reste cependant profondément littéraire. La lecture de ce livre est à tout point de vue un régal. Nous ne saurions trop le recommander à tous les Chrétiens Chinois et aussi aux Prêtres, Religieux et Religieuses qui dans l'apostolat ont souci d'instruire à la fois et d'élever les âmes.

THE RELIGIOUS VOCATION, by Canon J. Leclercq, translated by the Earl of Wicklow (Clonmore and Reynolds, 185 large pages, 18s.)

(Canon Leclercq has already made a name for himself by his two fine books,

"Marriage—A Great Sacrament" and "Faith and Intelligence." They are a guarantee that in this one his approach will be both broad and intelligent. "The Religious Vocation" is not a guide for those in doubt. Neither is it an exhortation to perfection. It is rather an intellectual inquiry into the nature of religious perfection and how it finds expression in the various religious orders and the newer "secular institutes". In this inquiry he poses various problems of adaptation to modern conditions in accordance with recent directives of the Holy Father.

For example he asks why some sisterhoods persist in forbidding the sisters to go out unaccompanied, as if a lady were not safe outside her own house nowadays. (It was a good rule for the lawless roads of three hundred years ago). Again why must eager young men submit twice every day to a portentous and tedious ceremony of ingesting food? This attention to food seems excessive. They would like to finish with it in ten minutes. Other problems arise in the conflict between efficiency and poverty. The individual monk is poor but the monastery is wealthy. You may urge that Our Lord Himself has promised a hundredfold of houses and lands in this life, and indeed this is sufficient to settle all worries on the matter. You may add that the wealth of the monastery is strictly necessary, and any way the monk owns nothing. Still a certain uneasiness may remain, and a man feels he should be suffering more of the ordinary effects of poverty.

For very few of his problems does the Canon offer a ready solution, but the mere statement of them will provoke thought, and perhaps more than thought. He is a master of the subject, having studied it all his life, both in books and in discussions with members of the religious orders up and down his native country of Belgium. For all who want to deepen their religious life, whether in an order or not, the book will prove interesting and stimulating. (Note: The reviewer is using the word "order" in the popular sense, to include "congregations").

Mission Chronicle

CHINA

1. Fr. Wang, Canton

Hongkong, May 9—We have been informed that Fr. Wang has been released from the Canton prison in very poor health. He was arrested two or three years ago. He is thin, extremely nervous and spitting blood. He is now living in the Tungshan church, a small parish on the outskirts of Canton.

2. 'Happy Workers' in Heilungkiang

Hongkong, May 9—While the Chinese Communist press continues to rhapsodize about the 'eager volunteers' setting out for the wastelands of Heilungkiang, ASIAN ANALYST, April 1956, page 5, commenting on NCNA (Communist, New China News Agency) report about reclamation says: "This report is more revealing than most, but hardly frank. The truth is that while Heilungkiang offers much potentially fertile land and reliable rainfall, its climate is extremely severe. The land is snow-covered and the rivers ice-bound for nearly half a year. At Harbin, in the south, the average January temperature is 17.8 degrees centigrade below. In the late nineteenth century the Chinese authorities encouraged migration to Manchuria to counter the flow of Russian colonisation east of Lake Baikal. (Thoughts of this kind no doubt carry weight in Peking today). But in general it has hitherto taken famine to drive Chinese peasants so far north-east. Apart from the hardships, Heilungkiang has spelt exile, and the reverse flow of settlers back to China proper was always large. Today the Communists stress that migration to Heilungkiang will be permanent. Last September, the Youth leader, Hu Yau-pang, told a reclamation team: 'You are going to Heilungkiang to open up wasteland and to stay

there for good. . . . From being glorious Peking residents you will become glorious Heilungkiang residents.' (CHINA YOUTH, Sept. 1, 1955)".

Friends have brought to Hongkong information that a seminarian from Canton who had been in the Shanghai seminary and was sent home by the Communists shortly after the arrest of Bishop Kung is now among the Heilungkiang 'volunteers'. He had been arrested shortly after his return to Canton. Only now have we learned what happened to him.

The same source tells us that most of the Legion of Mary youthful members, young men and young women, were arrested during February. Some of these were made to stand public trial, during which they gave a magnificent, public profession of Faith. Of those arrested, solely because of religion, some are known to be in Prison Camp No. 1 (the Reds probably have a flowery name for the place, seldom using such a bald expression as Prison Camp) in northern Kwangtung province. Others of these youthful Legionaries are known to be in Heilungkiang. One letter from Heilungkiang remarked: "There are many Cantonese in this region." The well known aversion of the Cantonese to living north of the Yangtze River is sufficient commentary as to just how willing they are to be in Heilungkiang, far north of the Yangtze, a region where their own dialect is unknown.

3. More 'Volunteers'

Hongkong, May 16—Fr. Anthony Lei, priest of the Canton diocese, arrested November 1955, has had a trial which ended with his being sentenced to five years. The charges against him were that he promoted

the Legion of Mary and that he refused to give Holy Communion to Pioneers, Catholic youth who have joined the Communist organization for youth and are wearers of the 'red scarf', the badge of Red honor.

Last January we had a report that Brother Adon Chau, Marist, had been brought from his prison cell during December to face an 'accusation meeting' organized by 'patriotic Catholics'. Word has now reached us that Brother Adon was recently sentenced to five years. We have no information as to charges.

A young Catholic Cantonese, Chang, has been sentenced to seven years imprisonment for having received a letter from a French priest formerly stationed in Canton.

A second Cantonese Catholic, Vincent Wong, wrote a letter to a foreign priest in Hongkong, the letter being intercepted by the Chinese Reds. For this he was tried and sentenced to twenty years. When the severity of the sentence was protested it was reduced to five years.

Two Cantonese Salesian Brothers, Brother Paul arrested in Canton and Brother Yip arrested in Shanghai, are now known to be in Manchuria. Some, if not all those mentioned above, are among the Heilungkiang 'volunteers'.

Fr. Peter Yip, arrested during November 1955, has not as yet been sentenced. The Red authorities say that his crimes are so numerous a lengthy investigation will be required.

4. Fr. Cyril Wagner, O.F.M.

Hongkong, May 19—Another letter has come from Fr. Cyril Wagner, O.F.M., American, arrested in Shanghai, June 1953. He writes: "In January I received a new outfit of winter clothes, including shoes and overcoat, and was taken out with others to visit Public Parks and Buildings and Factories to see the improvements made in recent years. After going on several such sightseeing trips, I became troubled with asthma and spent much time in bed; I am now feeling much better again, and I hope these little trips out will be resumed again."

This is the first instance of any imprisoned missionary being taken outside his

prison for a 'tour'. It gives rise to wonder whether the Reds are preparing to release the prisoners, giving this bit of consideration in the expectation that it will prove favorable publicity for them later. The Communist press has made no mention of these excursions. In fact they have almost completely ignored the Catholic Church for some time past. No reports about the other priest prisoners have reached us.

5. Bishop Chao, S.J.

Hongkong, May 25—Bishop Chao, Sienhsien, visited Tientsin during the summer of 1955 to have an eye ailment treated. While there he ordained a Tientsin seminarian who had not quite completed his studies. "Progressives" had hatched a plan to have this young man sent to Peking to be ordained by a "progressive" Bishop. Ordination by Bishop Chao ruined the plot. The "progressives" silently assisted at the publicly held ordination. The young priest is fervent, non-progressive and doing good work in Tientsin.

6. Peking

Hongkong, May 25—All churches in Peking are in the hands of the "progressives". Only "progressive" priests are allowed public ministry. Oddly enough they warn the people against going to the Nantang church, which is under interdict, and not to receive the sacraments from Fr. Li of that church because Rome excommunicated him!

Non-progressive priests hear confession and give Communion secretly, when conditions are favorable.

The 'Hu-Feng Movement' of 1955 brought an epidemic of suicides.

7. Tientsin Briefs

Hongkong, May 25—An arrival from north China brought various bits of information concerning the state of affairs in that area. Though some of the more rigorous of the Catholic laity would place the number of "progressive" priests in Tientsin at 50%, actually there would seem to be only four priests who really qualify as "progressives." Sometimes, tricked or led by mis-

taken judgement, priests may say or do things that smack of "progressive" activity whereas they remain staunchly loyal to the Church.

Attendance at 'indoctrination' courses is now obligatory for all the clergy, including the Bishop. Any attempt to be merely a silent spectator is immediately detected by the Reds. Each and every one must express an opinion on the subject under discussion, usually current new.

In Tientsin, church affairs are all under the control of the "Tsung Chiao Shih Wu Wei Yuan Hui" (Committee of Religious Affairs), apparently a new title for the "progressive" or "independent" church. One of the active leaders of this committee is Chang Ti, a former seminarian. In the recent exchange of the chapel of Tsin-Ku University (Jesuit) for another building, the exchange was completed under the name of Wu Ko-chai, former staff member of the Peking I-Shih-Pao (Chinese Catholic Daily), one of the most influential of the "progressive" Catholic laymen. First reports had it that a synagogue had been given in exchange for the chapel. This latest arrival states that it was an Orthodox church, that the formal take-over was accomplished by High Mass sung by a "progressive" priest, "progressive" Catholics acting as the choir. The Mass was attended by the head of the "progressives", also by some Orthodox priests. The church building passed from one rite to the other without any special blessing or other ceremony. All church furniture, altars, pews, images, etc., came from the former Jesuit chapel at the University.

Around the end of last April, the Mr. Wu Ko-chai mentioned in the preceding paragraph died unexpectedly. While speaking at a "meeting" he was suddenly stricken. He was rushed to a hospital but died on arrival without having regained consciousness.

One item brought by this arrival is somewhat confusing. In the 1953 edition of "Annuario Pontificio," official directory of all Catholic prelates throughout the world, Bishop Peter J. Fan, of Paoting, Hopei, is listed as being in prison. This recent arrival reports that four Tientsin seminarians were ordained by Bishop Fan at Paoting, in the summer of 1955 and that the newly ordained are working in Tientsin today, very

fervent and highly esteemed by the local Catholics. This party also reports that Bishop Fan was arrested and imprisoned in January 1956, and is still in prison.

In one Hopei city, which we shall leave nameless, two Chinese priests are incessantly busy caring for the numerous Catholics of the area. The crowds are so large that it is common for Sunday Masses to be two or three hours late, delayed by the priests being busy in the confessional.

The Sisters of Charity continue their work in the Tientsin hospital. Each is a 'salaried public employee', with the rating of nurse. They wear the religious habit. There are 33 or 34 Sisters, three of them unable to work. The superior has tuberculosis, another has cancer and the third is very old. The Sisters work in their various departments turning over to the Mother Superior the salary paid them, thus supporting the entire community. They live in community and have Mass each morning. Catholic lay people came to their chapel till recently. When a reputedly "progressive" priest was sent there as chaplain, the people stopped coming though the Sisters still attend Mass.

The Tientsin situation is somewhat confused. For example, an excellent priest, Yueh-Shu-Teh, supposed to have been reformed after a 'public trial', is in great demand as a confessor because of his zeal and his gift of spiritual direction. Also, despite conditions, there are baptisms of a few converts among the university students.

8. Case Continued

Hongkong, May 25: Recently, in Peking, several Chinese Jesuits, secular priests and Catholics were brought to trial. The trial, patterned after a similar process in Moscow, consists in the accused — petty thieves, grumblers, suspects, etc. — being brought before a judge to confess their guilt. These trials, held once or twice a month are open to the public. A notice is published that there is to be a trial of certain persons on a fixed date, the names of those to be tried being given. There is no admission charge to the 'court' but one needs a ticket which is quite easy to obtain. The 'trial' is very simple: the judge reads off the accusation and the accused admits his guilt. The accused may defend himself, but the out-

come is always the same — if guilt is admitted one is condemned to so many years of work; if one refuses to admit guilt he is sent back to prison to await a new 'trial', this to go on and on till the admission of guilt is forthcoming.

As the names are known beforehand those present at this particular trial were almost all Catholics. Beside a few petty thieves and discontented workers, the prisoners at the bar were four Chinese Jesuits, Fr. Fang, Salesian superior, several secular priests and some Catholic laity.

Fr. Fang was sentenced to five years' labor on a technicality. He had borrowed something from the Trappists WITHOUT the permission of the police!

Fr. Sun, S.J., replied to the questions of the judge by a beautiful exposition of the Catholic religion. Calmly, and at considerable length he addressed the spectators. When he finished speaking there was an outburst of weeping and of applause which the judge had to silence.

Fr. Tien, S.J., took a different tack, bringing laughter from the audience; humorously, yet logically he proved the total absurdity of the accusation brought against him.

The other two Jesuits maintained silence. Not one of the four would admit any guilt as the accusations were all concerned with religion. They were all sent back to prison, to await another trial, next month or next year. It is known that some have had an interval of two or three years between 'trials.' The one who witnessed this 'trial' said that when he returned home he was both happy and sad — happy to have witnessed the heroism of the prisoners, to have heard the simple, complete and moving explanation of Catholicism by Fr. Sun, but saddened by the evidence of their sufferings in prison.

9. Chinese Priest Released

Hongkong, June 19—Fr. Peter T'ang, Kaying Diocese, Kwangtung, who had been arrested five months ago was released from jail on May 29th. The brief message received in Hongkong gave no details except that he is back in his mission completely free.

10. Fr. Fulgence Gross, O.F.M.

Hongkong, June 19—The long silence as regards Fr. Fulgence Gross, Chowtsun, Shantung, arrested during March 1952, has finally ended. We quote below from letters sent by him to relatives in America:

December 7, 1955:

"On October 28th I was given my verdict, was sentenced to so and so many years imprisonment. The next day I was removed to the place I am in now. . . Do not worry about me. I am in good health and well taken care of. I get plenty to eat and my physical health is well looked after. Once a week a doctor comes around to see if anything is wrong and I get my daily dozen each day out in the open for an hour."

February 20, 1956:

I have received Red Cross parcels to the number of 17, from the end of June last year to the last one February 7 of this year; of these, eight I got here in my new place and in the old place they told me nine came. The canned goods I have all consumed; the cigarettes I get to smoke for an hour each day; the vitamin and aspirin pills are being preserved for me by the authorities. . . . If it can be done without any inconvenience to you or the Red Cross Society, I would ask a change in the articles sent. Would you drop out the canned meats and vegetables and concentrate more on the sweets. I am getting plenty of food (rice, meat and vegetables) fresh from the kitchen whereas the canned food is cold, especially in the winter. But so much the more cookies, candies, cheese, coffee-powder, fruits, jam, cigarettes, etc., would be appreciated immensely. Leave out the canned — and other meats — as also peanuts and gum; most of my teeth are loose and I cannot bite anything hard — even the soft foods I find it now hard to tackle. Hard candies and nuts are simply out of the question for me. This request of mine holds also for Bishop Pinger who, however, can still chew peanuts and gum.

April 20, 1956:

"This present letter you will no doubt receive just around my 25th Sacerdotal anniversary. It is now four years and one month for me without saying Mass. When the anniversary day comes around, attend

the Holy Sacrifice in my stead and thank the good Lord for all the graces He has bestowed upon me during these past 25 years."

11. Two American Jesuits Free

Hongkong, August 2—June 15 Peking radio made the terse announcement that "two American criminals Phillips and Clifford having completed their sentence have been released". Fathers Thomas L. Phillips and John L. Clifford, both American Jesuits, had been arrested in Shanghai June 1953. On arrival in Hongkong by steamer, July 7, the two Jesuits looked quite well. They were both in fine fettle, full of energy, not at all bitter about what they had gone through, remarking that it was not the Chinese people but the foreign import of Communism that was to blame. Communist efforts to mould the ideas of the two had been completely unsuccessful. On the contrary, their prison experience had given them an even deeper insight into the inherent evil and contradiction of Communism.

Immediately after coming ashore the two freed Jesuits were interviewed by a small army of newsmen — TV, newsreel cameramen and regular reporters. For close to an hour and a half Fathers Phillips and Clifford answered questions thrown at them by the newsmen.

As there have been several "invited tourists" who have recently come out of China praising "the wonderful progress made by the Communist regime" and stating flatly that "there is complete freedom of religion in Red China" the newsmen asked some probing questions on this. The answer given by the two, if fully publicized, should certainly inform the world that this claim of religious liberty in Communist China is just as unfounded and mendacious as is so much of the Red propaganda being so assiduously fed to the Western World. Father Clifford stated: "There is no religious freedom in China, whether it be for Buddhist, Mohammedan, or Christian. One who lives his life according to the dictates of conscience is sure to be branded a counter-revolutionary. The only reason why I and the other Catholic missionaries landed in jail is because we are Catholic priests and we taught the full Catholic doctrine. Had we been willing to allow the Communists to control our spiritual activities we would not have

been in jail. When saying my rosary in jail, my rosary had been taken from me and I had to count on my fingers, the guard noticed my lips moving and wanted to know what I was doing. I answered that I was praying the rosary. He shouted at me that that was not allowed, that we prisoners were forbidden to pray. I told him I would continue to pray whereupon he rushed off for his superior officer. This man came and repeated the prohibition against praying and I repeated my determination to pray. They then called another officer higher than they; he too insisted that I could not pray and I just as stubbornly insisted that they could not stop me from praying. There were countless indications of their hatred of the Catholic Church. In fact the only thing approaching an accusation against me was that I was 'an imperialist and a disrupter of the plans of the People's Government by preaching that the Catholic Church is being persecuted'. On another occasion the Public Procurator of the Shanghai court, the highest Communist official to deal with me baldly stated, 'the Pope is a liar and a hypocrite when he says there is persecution of the Catholic Church'. I could go on and on quoting instances of the Communist hatred for religion and in particular for Catholicism. Freedom of religion is an empty expression in Red China."

Questioned about their food in jail, the two Fathers reported that they had mostly dry rice with a tiny amount of vegetables; there was no restriction on the amount of rice but with so little vegetables they found it next to impossible to eat much rice, consequently they were often hungry. After the 1955 US-China Geneva meeting the food situation improved somewhat — they received more vegetables and even a small amount of meat, also on occasion some Chinese steamed bread. They reported no direct physical maltreatment. Father Clifford said that in an effort to break his will the Communists kept him in a padded cell of the Ward Road jail. A few feet away, in another padded cell, there was a raving maniac. Father Clifford said that during his first twenty-five days in that cell he only managed to sleep in snatches. There were times when the madman quieted down whereupon the Communist guards would come and deliberately stir him up again all with the purpose of preventing rest or sleep for Father Clifford.

Father Phillips reported that he had no less than 150 interrogations each approximately two hours in length. Father Clifford on several occasions was brought in for interrogation and made to stand at attention for as long as eight hours with a very brief interruption for his noon-day rice. There were only vague accusations against either of the priests, the main accusation being that they were imperialists, which in the Peking jargon means anyone who is not a Communist. Insults and insinuations were answered by cold logic as the priests merely stated the truth that they had committed no crime, that they had been arrested solely because they were Catholic priests carrying out their legitimate duties. Father Phillips, as pastor of Christ the King Church, had told his people that they should not register as members of the Legion of Mary with the authorities. The whole idea of registration was rigged to label the Legion of Mary as a reactionary organization and to register would be the equivalent of admitting that baseless charge. Since the Legion of Mary is strictly a religious organization, as pastor of the church Father Phillips had to counsel the people as he did. Another accusation against Father Phillips was that he had talked with Father McCarthy, his Jesuit superior in Shanghai, who is still in jail. The Communists alleged that in this manner intelligence information was passed on to the White House! This of course Father Phillips branded as false though there was no question of his having had conversations with Father McCarthy, a very normal procedure.

It was not till the end of October 1955, more than two years after their arrest, that the two priests had even the semblance of a trial. Father Clifford was called before a few judges, accused of "slandering the People's Government by saying there is persecution of the Catholic Church in China". Father Phillips had a more open "trial" with about 400 picked spectators present. The charges against him were equally vague. Both were sentenced to 3 years, beginning with the date of their arrest; their sentence was completed June 15, 1956.

Early last spring, the Communists offered Father Clifford an opportunity to make a tour of the various industrial establishments around Shanghai. He refused as he felt that the Chinese Communists would use this for propaganda purposes,

even lie to the people telling them that he, Father Clifford, now saw eye to eye with the Communists. Laughingly, he remarked that he got a trip all right, a trip to another jail, adding, "I was in four jails in Shanghai—touched all the bases!" He said that one of the jail transfers was when Bishop Kung of Shanghai and a large number of the Chinese clergy were arrested—the jail had to be cleared out to make room for them. Questioned about the Catholic clergy in Shanghai, Father Clifford said that all his own Chinese priest classmates were in jail, that there seems to be only the aged and infirm Chinese priests still at liberty. He remarked that the persecution of the Church is far more violent than it had been when he went to jail in 1953.

Father Phillips was one of a group including Bishop Ambrose Pinger, O.F.M., Father Fulgence Gross, O.F.M., Father Cyril Wagner, O.F.M., Father Charles McCarthy, S.J., Father John Houle, S.J., and Father Joseph McCorwack, M.M., along with two other American prisoners, Paul MacKinsen, Protestant missionary, and Hugh F. Redmond, businessman, taken on a twenty-five day 3,000-mile tour to show them "the marvelous advances made by the People's Government of China". They visited Hangchow, Wuhan, Peking and Tientsin. Though under guard there was no fanfare about the tour and the treatment was good. Father Phillips' reaction to this tour was that there had indeed been a certain amount of material progress but that it came at an exorbitant price. He said that though they were not permitted to talk to the people they could sense the misery and oppression under which the people lived. When a newsman remarked that the Chinese Communists had put the student class to work they answered that this was not true, that those in any way connected with the Communist Party were not doing the work, rather that it was the countless prisoners seen everywhere who were working. If Peking expected to change the ideas of the priests by this tour, they failed dismally.

Fr. Clifford's hair was clipped short, in typical prison style. He had this done just before leaving Shanghai, much to the ire of the Reds; they did not want him to arrive in Hongkong looking as he had in prison. Between their release from jail, June 15th, and their departure from Shanghai, July 4th,

they had lived at the Procuration of the Scheut Fathers; a Chinese priest is now in control of that procuration. They were allowed to celebrate Mass only in private nor were they allowed to visit their former parish of Christ the King. Fr. Phillips had been pastor, Fr. Clifford the curate in that parish. They were visited by a small group of 'patriotic priests', those who do the bidding of the Communists. The Reds have dropped the term of a few years back, 'independent, progressive church', and the group that visited the two released prisoners were very indignant when spoken of as 'independent' or 'progressive'. They insisted that they are 'patriotic', but also Catholic. Asked how they could consider themselves Catholic when they approved of the arrest of Bishop Kung, they answered that as patriots they had to condemn him for his activities against the country. Pressed as to how they reconciled all this with the Pope's statement that Bishop Kung is a worthy Bishop, unjustly imprisoned, they retorted that the Pope is only a man and can be mistaken.

The two released Jesuits met Bishop James Walsh, M.M. They report that he does not seem to be very well. Bishop Walsh is still living at Christ the King church.

They report that Bishop Ambrose Pinger, O.F.M., is suffering from high blood pressure and severe headaches. He is quite thin. The Bishop, imprisoned in Tsingtao for a long time, is now in a Shanghai jail. At his 'trial' he was sentenced to six years. His sentence will be completed in August 1956.

Fr. Cyril Wagner, O.F.M., arrested in Shanghai, June 1953, has serious asthma trouble. When not suffering from these attacks his health is good. He has been sentenced to five years imprisonment, that is, till 1958, though there is cause to think that he will be released before then.

Fr. Fulgence Gross, O.F.M., arrested and imprisoned with Bishop Pinger in Tsingtao, is now in a Shanghai jail. His health is good. He has a six year sentence to serve.

Fr. Joseph McCormack, M.M., also arrested in 1953 has been sentenced to five years. He is in good health and spirits. Fr. Phillips reports that Fr. McCormack's sense of humor is much in evidence, that during the

'tour' his sallies even brought an occasional smile from the Red guards; 'the life of the party' was the description given.

Fr. John Houle, S.J., has had considerable trouble with a pre-arrest spinal trouble but in general his health is good. He was sentenced to four years.

Fr. Charles McCarthy, S.J., arrested June 1953, is serving a four year sentence; his health is reported good.

July 30th, Fr. Clifford left Hongkong for San Francisco by Japan Air Line. Fr. Phillips expects to leave for America in about one week.

12. Two Kaying Priests Released

Hongkong, July 8—A brief letter just received from Kaying, Kwangtung, reports that Fr. Paul Tsong, rector of Kaying Seminary, 'has returned home'. Fr. Tsong has been in prison since 1951.

The same letter states that Fr. Paul Hon, arrested December 1955, has been released from jail. No details are given about either of these priests.

13. Prisoners Treated Better

Hongkong, July 17—A letter from Shanghai brings word that the American missionary prisoners, Bishop Pinger, O.F.M., Frs. Gross and Wagner, O.F.M., Fr. McCormack, M.M., and Frs. McCarthy and Houle, S.J., are now receiving greatly improved treatment. They are being given special food apparently in an effort to remove the signs of prison life. All this would seem to point to an early release for the remaining prisoners.

A Hongkong rumor has it that the prisoners have been moved to the Scheut Procuration. Questioning the recently released Fr. Clifford, S.J., about this he answered that he did not think this likely. However, he did say that on May 10, Fr. Phillips and himself, along with Frs. Houle and Wagner, and Rev. Mackinsen, American Protestant missionary, had been moved to a five room, two storey house on Kao Yu Road and held there till release on June 15th when the two of them were taken to the Scheut Procuration. Before leaving, the

Communist guards told them that Fr. McCormack would replace them in the Kao Yu Road house. Fr. Clifford thought there is a strong possibility that the remaining prisoners may also be in that house now as there is sufficient room. Three guards, two cooks and two interpreters, one of the latter, a woman, apparently being the boss of the outfit, died in the wool Communist, staffed the compound. The prisoners were free to recreate together, to walk in the house garden and could sleep when they pleased. They had three well cooked meals daily, western style, with steak, hamburger and pork chops frequent items on the menu.

14. Chinese Priests Released

Hongkong, July 28—Word from Shanghai is that Fr. Luke Chen, diocesan priest, pastor of Columban Fathers' parish at the time of his arrest last November has now been released. The same report also announces the release of Fr. Philip Tang, S.J., arrested in November 1955.

15. Servicemen Confirmed

Hongkong, May 21—May 20, 1956, Pentecost Sunday, Bishop A. Paschang, M.M., exiled Bishop of Kongmoon, China, confirmed 18 sailors from USS Oriskany, aircraft carrier on a visit to Hongkong. The Bishop was assisted by Lt. (Father) J. E. Ryan, Boston, chaplain on the Oriskany, and Fr. George Gilligan, M.M., zealous manager of Servicemen's Guides, an organization that assists American servicemen coming into Hongkong. Most of the confirmandi are recent converts. The ceremony was held in the chapel of Maryknoll House, Stanley, Hongkong. Besides the sponsors, a large group of Catholic sailors, 70 in all, were present for Rosary, sermon, Confirmation and Benediction. The Maryknoll Fathers held open house for the sailors and marines, serving a buffet lunch after the ceremony.

16. Native of Shanghai Ordained In U.S.

Chicago, May 30 (NC)—The first native of China to be graduated by St. Thomas Seminary in Denver was ordained here. Father Andrew Tseu is the third member of his family to become a priest. His brother, Father Paul Tseu, and his sister, Sister Agnes Tseu, both of whom were

stationed in Shanghai, have not been heard from since the Communist purge there last fall. Father Augustine Tseu, an assistant at St. Maurice parish in Chicago, was present for his brother's ordination at the Carmelite national shrine. The family's head, Andrew Tseu, died many years ago. He was vice president of Catholic Action in China and a papal knight in the Order of St. Sylvester. The family traces their Catholicity back to the 16th century. Father Andrew will serve in Los Angeles until the time arrives when he can return to a free China.

17. Church in Taiwan

Taipei, June 2 (AIF)—The Catholic Directory for Taiwan (Formosa) for 1956 reveals that Catholics on the island now number more than 48,000 or more than twice as many as there were in 1952 when statistics gave 20,112 as the Catholic population. In addition to the baptized Catholics there are 41,500 Catechumens under instruction and this latter figure is not complete: it does not contain the number of Catechumens for the Prefecture of Taichung where one missionary alone, Fr. Armand Jacques M.M., has more than 1,500 aborigines under instruction. When the 1956 Directory was published priests on Formosa numbered 387 of whom 109 were Chinese. Sisters engaged in various works of the missions numbered 261. The Directory gives the total population of Taiwan as 8,685,991.

18. Bishop Paschang Visits Rome

The Most Reverend Adolph Paschang, M.M., Bishop of Kongmoon, South China, is at the present time visiting Rome where he arrived on May 27th accompanied by the Reverend James Smith, M.M., Society Superior of the Maryknoll Fathers in China, who is enroute to the General Chapter of the Maryknoll Fathers. Bishop Paschang succeeded the Most Reverend James E. Walsh as Vicar Apostolic of Kongmoon when the latter was elected Superior General of the Maryknoll Fathers after the death of the Founder and First Superior General, the Most Reverend James A. Walsh.

During the Japanese occupation of China, Bishop Paschang and his missionaries spent themselves in the service of the starving people of their territory. Somehow they

managed, for a period of three years, to provide some food for 3,000 persons daily. After the attack on Pearl Harbor the Japanese transported the Bishop to Macao where he remained till the end of the war assisting refugees in every possible way. For a time Macao was without a bishop and Bishop Paschang supplied for that lack in so far as possible until the succession of Bishop John Ramalho who, in fact, received episcopal consecration from Bishop Paschang, M.M. and Bishop Frederick Donaghy, M.M. This consecration took place in an emergency chapel under the threat of bombardment.

When the war ended Bishop Paschang returned to Kongmoon. The Communists paralyzed missionary effort by 1949 and missionaries priests and Sisters were later expelled after having suffered the usual Communist mistreatment, long questionings and torture. The worst treatment was meted out to the Bishop who was beaten up several times. Although he is in poor health the Bishop plans to return to Hongkong and from there he hopes, one day, to return to his diocese.

19. Welfare Work

Hongkong, July 19 (NC)—Of 365,722 food packages given to needy families here in the first three months of 1955, 85 per cent of them were received through Catholic Relief Services—National Catholic Welfare Conference. This was revealed by Social Welfare Officer K. Keen in a report to the colony's Legislative Council on welfare activities during the period from April, 1954 to March, 1955. Mr. Keen stressed the high degree of cooperation that exists between official and unofficial welfare organizations in Hongkong. He said there can be few places in the world in which such agencies "work so harmoniously together." He noted that the colony's official Social Welfare Advisory Committee is composed of representatives of voluntary agencies. Among them are the Catholic Welfare Committee of China and the Society of St. Vincent de Paul.

He called the distribution early in 1955 of \$8,000,000 worth of food supplies, made available by the United States Foreign Operations Administration (FOA) working in cooperation with the international voluntary agencies, the largest relief project to take

place in the colony since the end of World War II. The distribution of 85 per cent of these food supplies was handled through CRS-NCWC. CARE and the Lutheran World Federation distributed the remaining 15 per cent.

CEYLON

Legion of Mary Congress

Madhu, Ceylon, April 28 (NC)—Nearly 2,000 legionaries representing almost every parish in Ceylon flocked to this center to attend Ceylon's second national congress of the Legion of Mary. The unprecedented number of Legion delegates was supplemented by a gathering of more than 200 priests under the direction of members of the Ceylon hierarchy, headed by Archbishop Thomas C. Cooray, O.M.I., of Colombo.

The program of the rally consisted of spiritual exercises, addresses and meeting dedicated to the general theme, "The Mystical Body of Christ and its bearing on Legion Apostolate." The delegates studied the special responsibilities of the more than 250 Legion praesidia in this country, accenting the need for not only spiritual services, but also social action projects such as the running of night schools, betterment of the welfare of domestic servants, and slum and hospital visiting.

INDIA

1. Reunion Movement

Trivandrum, April 14 (AIF)—The Reunion Movement is making rapid progress in the Archdiocese of Trivandrum where several groups of Jacobites have been received in the Catholic Church. In Nallila, a small place near the ancient town of Quilon, 170 persons were received into the Church on Christmas Day. On that occasion the Most Reverend Benedict Mar Gregorios visited Nallila where he was welcomed by people of all communities. At a religious function His Excellency addressed the congregation on the subject of Christian unity and while he was speaking an elderly Hindu gentlemen made his way through the crowd and, after having made a profound bow, presented an orange to him. This gesture, which is a token of

respect among the people of Trivandrum, was typical of the reception which the Archbishop received.

A new Catholic mission was opened in Thumapon where Jacobites have a Cathedral parish. On February 19th, thirty persons were received into the Church there. There is no Catholic church or chapel in the locality but one of the reunited Catholics has placed his house at the disposal of the Archbishop for the celebration of Holy Mass.

2. Refuse Visa to 60 Missionaries

New Delhi, April 26 (NC)—Indian authorities have refused entry visas to about 60 foreign missionaries in recent months. An official statement in Parliament here said that during the four months ending January 31 this year, there were more than 160 applications for missionary visas from foreign countries. Visas were granted to 101 applicants, the largest single group being American missionaries.

The rejected applications apparently include those of three Austrian nursing Sisters of the Congregation of the Queen of the Apostles, whose visa requests were turned down on the plea that "there was no need for missionary nurses in India." Following this refusal, Archbishop Joseph Fernandez of Delhi-Simla reported, there has been a steady deterioration in the visa position of foreign Catholic missionaries. Out of 77 Catholic applications for visas during 1955, only 19 were granted. The new Parliament figures indicate that other Christian denominations enjoy a marked advantage over Catholic missionaries in the granting of visas. The policy of the government appears to be to discourage the entry of missionaries who are unable to contribute to the material development plans of the country. The government had expressed readiness to welcome missionaries who possess sufficient qualifications as doctors, educators and social workers. Mere "gospel-preaching missionaries" would be unwelcome, it said.

3. Basic Education

Tiruchirapally, April 28 (AIF)—Over a period of many years, to the time of Mahatma Gandhi, Indian Culture was under strong

foreign influence especially through the English system of education. This went so far that in many quarters people began to lose faith in the traditional culture of India and what was western was acclaimed as best for India. Gandhi was not satisfied with such thinking and wanted to suit the system of education to the Indian genius. He saw India as a great agricultural country with large masses of people living in villages.

To him the English system of education did not seem to integrate their lives. He felt that an education that moved people to abandon village life, as happened so generally in the case of graduates of high school or college, was harmful to the country. There was not enough employment for so many white-collar workers. Unemployed young men, without a prospect of employment, would be a menace to society and a prey to "isms." With these thoughts in mind he conceived and gave expression to the Wardha scheme of Basic Education.

The name "Wardha is derived from the name of the place where Gandhi originated his plan. The central idea of the system is a craft-centered education based on the principle "Learning through activity." Instruction is imparted with the aid of such crafts as agriculture, spinning, weaving, carpentry, cooking, sewing and housekeeping. The craft taught depends upon the locality and its needs. In some places agriculture would be taught while in others a craft suitable to the circumstances would be the subject. Thus for example, along the coast where agriculture might not be the most suitable subject net-making might well be.

In February of the present year, in a report of the Catholic Bishops' Conference of India, His Excellency Bishop Leonard Raymond said: "The Basic school has come to be regarded . . . as the nursery of the nation where the dignity of manual labor is not overshadowed by intellectual work and where boys and girls are trained to live together in one community for the good of all. The object is very commendable: differences of classes and caste and family groups will be ironed out, and the children of the country will be taught that the age-long divisions which have sapped the strength of India in the past need not exist. In the process, differences of religion will be soft-pedalled and there lies for us the snag. That

this is not the fruit of mere suspicion was amply borne out by a priest of Ranchi who had himself attended a Basic Training School where all were expected to attend common daily worship, which consisted of reading the scriptures of various religions followed by common prayer."

Catholics are appreciative of all efforts to bring children together on a basis of equality, friendship and unity but they cannot countenance a teaching that implies that one religion is as good as another.

4. Christians Double in 40 Years

New Delhi, India, May 4 (NC)—The number of Christians in India has increased from 3,876,000 in 1911 to more than 8,000,000 in 1951, according to statistics published in a Hindu journal. The journal, *Cultural India*, listed statistics since 1881, which showed a 500 per cent increase in the number of Christians in comparison with a 255 per cent rise in the number of Hindus during the same period.

5. Catholic Tribesmen

Sarguja, May 11 (NC)—The once forbidden land of Sarguja, where missionaries were banned under the former rule of Hindu rajas, has had its first Eucharistic procession. More than 1,500 people, mostly of the Oraon tribe, took part in the procession, reportedly the first public demonstration of faith by the Catholic tribesman of Sarguja. Clad in picturesque native costumes, the tribesmen marched to improvised altars to the accompaniment of drum beating by more than 30 drummers, who danced all along the route. They were led by three tribal priests, headed by Father Francis Ekka, who conducted the choir.

A rabid anti-christian area under the rajas administration, the former native state of Sarguja had several anti-Christian laws on its statute book. One of them, the Hindu Apostasy Act of 1945, has been retained by the new government following the state's integration in the Indian nation. A Catholic petition seeking legal invalidation of the law is to be heard by the nation's supreme court. Other rules applied by the former state had banned the profession of Christianity and prohibited missionaries from staying in the territory for any length of time.

6. Trends to Materialism

Bangalore, May 14 (NC)—Materialistic trends are threatening India's family life, according to Archbishop Thomas Pothacamury of Bangalore who serves as general secretary of the Indian Bishops' Conference. He also decried the "common fallacy" that all religions lead to the same goal. He made these points in an address at the opening session of the 15th Catholic summer school here. Archbishop Pothacamury noted that all over Asia there is a "new awakening" towards the need for a better world and a "resurgence of national consciousness." In India the new trends have given rise to a materialistic outlook on life, disruption of home and family life, and "lowering" of traditional moral standards. "Belief in God and the obligations of natural moral law no longer exercise their former influence on the character and lives of men."

Archbishop Pothacamury made clear that Indian Catholics welcomed the greater opportunity to play their part in the building up of national life through educational and charitable institutions. At the same time, he pointed out that mere material prosperity is not the criterion of social progress and happiness. In trying to ameliorate the material conditions of life, "spiritual needs" should not be lost sight of.

The Archbishop challenged the Hindu idea that all religions are true by calling attention to fundamental differences in faith and morals between different religions. At the same time, Catholics do not deny that every religion contains some measure of truth. "We do not condemn the followers of any particular faith," Archbishop Pothacamury said, adding that in many cases they may be acting in perfect good faith.

7. Catholic Hospital

Vijayavada, May 24 (NC)—About 1,000,000 persons, mostly Hindus, will benefit from a new Catholic hospital to be opened here by Italian missionaries of the Foreign Mission Society of Milan. The cornerstone for the institution, the 84th Catholic hospital in India, was laid at Amalapuram by the health minister of Andhra State, Kala Venkata Rao. The hospital will admit maternity cases and treat children's diseases. It is located in the semi-desert delta of the Godavari river, which is dry for almost six

months of each year. It has been made possible by the generosity of a Hindu citizen, C.H. Venkataratnam, who financed the entire cost of the first building. Church hospitals in India include eight hospitals conducted by an American congregation, the Medical Sisters.

8. India Mission League

Bharananganam, May 24 (NC)—More than 400 missionary workers have been sent to various mission fields in India in the past 10 years by the Little Flower Mission League, founded in 1947. The league has its headquarters here and branches in more than 10 Sees of Malabar. More than 40 dioceses in India are assisted by the league with funds that help to support about 150 missionary priests. A considerable portion of the funds collected by the league are used to spread Catholic literature in the Malayalam language.

9. Missionaries Aid Indian Languages

Ernakulam, May 25 (NC)—Tributes were paid at a national literary conference here to the contribution of Christian missionaries in developing native Indian languages. The All-India Conference of Authors, which drew men of letters representing 14 major languages in the country, heard the eulogy which came from a noted Oriya author, Gauri Kumar Brahma. One of the languages specifically mentioned in the constitution, Oriya, is spoken by about 11,000,000 people, mostly in the state of Orissa on the east coast. Mr. Brahma spoke of "unequaled" services to the Oriya language and literature rendered by Christian missionaries since the 19th century. He noted that, as the first step, missionaries centered in Balasore issued an Oriya translation of the Bible. Praise for missionary efforts was also voiced by Prabhakar Machwe, who pointed out that missionaries were the first people to develop printing in India. Mr. Machwe said that Jesuit priests pioneered the growth of regional languages in India by issuing the first dictionaries and grammars in many vernaculars.

10. Red Infiltration

Bombay, June 4 (NC)—A Catholic paper has warned India's ruling Congress Party against the dangers of Communist

infiltration into its ranks. The warning was sounded by The Examiner following a statement by Ajoy Ghosh, Communist Party general secretary, stressing Red willingness to join hands with every party, including the Congress Party, to "ensure a life of prosperity for our masses". The Examiner pointed out that a subtle "Trojan horse" lies buried in the Communist statement. Nowhere in the world, the paper noted, have Reds come to power with the help of the ballot. They have seized power by forming coalitions with socialist parties and ultimately prevailing over their unsuspecting allies. In India the chances of Red electoral victories are far from bright, hence the new line of "sweet reasonableness" and cooperation. The Catholic paper voiced the hope that Congress Party leaders will not blind themselves to the extent of letting the Reds get into the government.

11. Religious Aid to Women Prisoners

Trivandrum, June 9 (NC)—Catholic nuns in Travancore-Cochin, India's most Christian state, have been given official sanction to visit the state's jails and "advise and help" women prisoners. The scheme for "educational and vocational training" of women inmates by Catholic Sisters and women members of other denominations formed part of a jail reforms program approved by the state government. Based on proposals made by a government committee on jail reform, the program lays stress on the role of religious training in correcting offenders. Under the scheme, men prisoners will be given religious and moral instruction on prison holidays by "persons of high character." The new scheme presumably does not disturb the previous practice under which Catholic priests visited jails regularly and held religious services for the benefit of Catholic inmates.

12. Asks Crusade for Vocations

Madras, June 12 (NC)—India's great need today, Archbishop Louis Mathias of Madras-Mylapore declared, is a "crusade for vocations" in which every parish and every religious institution may participate with its own Vocation Day. The French-born prelate issued a call for "more Indian priests, more saintly Indian priests." He said this need must be brought not only to the attention of parents, but of the children them-

selves. Whenever youth has been presented with the challenge properly, he said, the answer has been marvellous. Archbishop Mathias said that only 19 new Catholic missionaries from outside the country were admitted into India out of more than 75 applicants last year. He added that within a few years there will be only a "handful" of foreign missionaries in the country. The "only remedy," he said, is to foster in young people of both sexes an "esteem" for the priestly and religious life. He said priests should consider it a special honor to promote vocations.

13. Nationalization Program

Kurnool, June 21 (NC)—Catholic schools have been exempted from a program of "nationalizing" primary education sponsored by the state government of Andhra. An announcement by the state's Chief Minister, B. Gopala Reddi, specifically excluded Christian missionary institutions from the program. The program is expected to get under way in two months. It will bring under government ownership an estimated 867 elementary schools in the Nellore district that are now under private management. More than 110 missionary schools in the same area, about a third of them sponsored by the Diocese of Nellore, will continue as private schools, subject to government supervision.

14. Catholic Colleges

Irinjalakuda, June 28 (NC)—Two new Catholic colleges blessed recently in the Malabar district bring to 58 the number of Catholic colleges in India, 18 of them for women. Three others are under construction in various parts of the country. The new colleges, both for men, were sponsored by Carmelite priests of the Syro-Malabar Rite. The first is called Christ College and it was blessed here by Bishop George Alapatt of Trichur. The college will grant degrees through the University of Travancore. The second college is located in Calicut. It is staffed mainly by members of St. Joseph's province of the Syro-Malabar Rite Carmelites, headed by Father Theodosius, who received part of his education at Notre Dame university in Indiana. It will be affiliated with the University of Madras. Syro-Malabar Rite Carmelites are in charge of two other colleges for men, St. Berchman's college in

Changanacherry and Sacred Heart college in Ernakulam.

15. Charges Against Missionary Activity

Bombay, July (NC)—A sweeping condemnation of foreign missionary activity in India by an Indian state investigating committee has triggered a salvo of criticism from leaders of the Catholic Church in this country. A detailed report issued by the missionary investigation committee of the Madhya Pradesh state government charged that "proselytizing" activities by foreign Christian missionaries in India are "part of a uniform world policy to revive Christendom in order to re-establish Western supremacy."

His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, declared here that the "sweeping remarks" in the committee's report had not been proved. He urged that similar groups set out immediately to collect facts and figures and to organize representative public opinion so that "misapprehensions" about the Church and its activities would not be perpetuated. "The only purpose in India of Christian missions from abroad is to spend themselves and to be spent in the service of the Church and this country."

Foreign missions and aid to India represented voluntary contributions from the poor of other countries to the poor of India. The Cardinal emphasized that although there may be some unfortunate exceptions, it was unfair to accuse Christian missions of political intent. Ecclesiastical authorities have done their best to explain their position and difficulties to the government. Restrictions on the entry of foreign missionaries would prejudice the interests of Christianity in India. The Cardinal warned against any Catholic apathy that might lead to prejudicial movements, and appealed to the faithful to present "the justice of our cause" to the government.

Archbishop Eugene D'Souza of Nagpur explained that the committee report was "bound to cause ill feelings where there were none. We were tremendously pained and hurt at the unfairness and injustice with which the whole community slashed us."

In condemning foreign missionary activity, the investigating committee report charged:

"The evangelization of India appears to be part of a uniform world policy to revive Christendom for re-establishing Western supremacy, and it is not prompted by spiritual motives. The manner in which the missionary movement goes on in certain places is clearly intended to serve some cold war political purpose. If an activity found to be political is carried on under the cloak of religion, the continuance of such activity is fraught with danger to the security of the state.

"Moreover, to exploit the need and distress of the people for the purpose of adding to the numbers of what is styled as the world community, for the purpose of promoting the cause of peace and world justice as conceived by a foreign nation, is interference in the national affairs of India and repugnant to the principles of Pancha Shila." (Pancha Shila refers to an international code of conduct drawn up between the Indians and Chinese on April 29, 1954, in regard to Tibet. Its main thesis is the advocacy of peaceful coexistence for amity among nations.)

A government official from New Delhi emphasized that the report had been ordered by the Madhya Pradesh state and not by the central government of India. India has a population of about 8,200,000 Christians, more than half of whom are Catholics. Indian Catholics have waged a strong battle against the investigating committee ever since its appointment. In July, 1955, a petition calling for orders to halt the committee's appointment was filed by G. X. Francis, president of the Catholic Regional Council of Madhya Pradesh, Bihar and Orissa. Mr. Francis said that the Committee's appointment constituted a "direct threat" to the religious freedom granted to Christians by India's constitution. His lawsuit against the committee was rejected by the Madhya Pradesh state supreme court in April, 1956. Catholic action against the committee was strongly supported by Bishop Andrew D'Souza of Poona, who engaged in a verbal battle over the issue with government officials.

Foreign missionaries whose primary object is proselytizing should be withdrawn from India. The "large influx of foreign missionaries is undesirable and should be checked."

The constitution should be amended so that only Indian citizens would have the

right to propagate religion. This would exclude conversions effected through "force, fraud and illicit means."

"The property of foreign missions should be transferred to "national churches or holding bodies or to an international holding body."

The committee charged that enormous sums of foreign money flow into India for missionary work consisting of educational, medical and evangelistic activities. It stated that because "conversion muddles a convert's sense of unity and solidarity to his society, there is danger of his loyalty to his country and state being undermined."

The report listed the tribal Harijans (former untouchables) as a special target of "aggressive evangelization" because there is no adequate provision for hospitals, schools and orphanages in areas where they live.

The committee proposed that the government appeal to authoritative and representative missionary organizations to inform it in clear terms of the policies the missions and Christians in general will pursue in regard to the following: propagation of religion, methods of conversion, type of propaganda and attempts to confine evangelistic activities within the limits of public order, morality and health. The report advocated the prohibition of religious instruction for children, unless the explicit consent of parents or guardians is obtained. It urged that the circulation of literature meant as religious propaganda should be banned, unless it has the approval of the state government.

16. Leprosy Unit

Kumbakonam, July 26 (NC)—A native French congregation is manning what is said to be the biggest Catholic leprosy hospital in India, Burma and Ceylon. Located at Komalavallipettai, a suburb of Kumbakonam, the hospital was started 40 years ago by the Paris congregation of the Catechetical Sisters of Mary Immaculate. The institution cares for 600 patients, 500 of whom receive a nominal monthly grant of \$2.75 from the government. Donations from foreign countries, including the United States and France, complete the hospital's resources. In addition to the customary facilities, the hospital provides physio-occupational therapy. Tailoring, weaving and carpentry are some of the trades taught. There is also a school for teen-age patients.

16. 'Weapon Against Conversions'

New Delhi, July 26 (NC)—A clause included in a Hindu social reform bill passed by the lower house of the Indian Parliament has been criticized by Catholics here as a "weapon against conversion." The controversial provision in the bill seeks to prevent a Hindu from continuing as guardian of his minor children after his conversion to a non-Hindu religion. Catholics charged that four other clauses of the bill hampered a Hindu's freedom of choice to change his religion.

INDONESIA

1. Priestly Vocations

Rome April 14 (AIF)—Restrictions imposed by the Government of the Republic of Indonesia upon the entrance of new missionaries into the country make it more important than ever that there should be an increase in priestly vocations among Indonesians. Happily there has been a constant progress in this regard during the past half century. At the present time for a million Catholics, Indonesia has 133 native priests, in a total of something less than 1,000, and it has 92 students studying for the priesthood in six major seminaries. Fifteen years ago (1941), when the Japanese occupation paralyzed the apostolate, there were 637,000 Catholics in the country with 565 priests. At that time, however, there were only sixteen Indonesian priests and there were only 52 Indonesian students preparing for the priesthood in the three then existing major seminaries.

The progress that has been made will be better appreciated if we recall that it was necessary to wait until the beginning of the present century before the missions were granted limited freedom. It was in 1914 that the first candidates for the priesthood left for Holland for priestly training and the first Indonesian priest was ordained in 1925. The second world war put an end to seminaries for a time. After the Japanese occupation, however, vocations became more numerous. Soon, under the independent Government of Indonesia, religion enjoyed the full liberty guaranteed by the constitution and the number of Catholics increased rapidly. At the same time, progress in education, both public and private, allowed

for a more ample choice of candidates for the seminaries. When the Government began to refuse visas to new missionaries there was nothing to do but to intensify work for priestly vocations in Indonesia as it was necessary to fill in vacant places as quickly as possible.

It will not be without interest to examine figures to see whether the future is assured for the priestly apostolate in Indonesia.

Minor Seminaries — Normally vocations begin to sprout among youth in secondary schools. To prepare these young men for the study of philosophy and theology, which precede priestly ordination, there are nineteen minor seminaries in Indonesia with 1,159 students (Statistics of June 1955). This is a very promising number of vocations and it is especially encouraging when we consider that there were only 231 minor seminarians in the country fifteen years ago (1941) when the Japanese occupation halted the apostolate. In passing we note that many of these students do not make the choice between secular and religious clergy until they have completed their secondary studies.

Major Seminaries — After the completion of secondary studies the immediate preparation for the priesthood begins in seminaries for those who go on for the Religious life. These seminaries and scholasticates are all regarded, in these remarks, as major seminaries. If we inquire into the number of those who are immediately preparing for the priesthood in them our answers will depend upon the elements that we include in our figures.

If we count: the several Dutch students who are making their ecclesiastical studies in Indonesia; the Indonesians who are studying in Europe; the students who interrupt their studies, for a time, after philosophy to be initiated into the work of their future apostolate; the 33 novices who, after secondary studies, are now under training in seven novitiates; if we count all of these, the number of those who are immediately preparing for the priesthood is, according to the statistics of June 1955, a total of 169 future secular and Religious priests.

If we count only those Indonesians who are pursuing their philosophical and theological studies in Indonesia the total number of candidates for the priesthood is 92 of whom 26 are preparing to become secular

priests while 66 belong to various Religious Orders or Congregations.

These 92 students are in six major seminaries or scholasticates. Some are in Djokjakarta (Vicariate of Semarang, Central Java) at the Major Seminary of St. Paul which serves for candidates for the secular priesthood of several vicariates, and at St. Ignatius College for Jesuit scholastics; others are at Batu (Vicariate of Malang, Eastern Java) in the Carmelite House of Studies; still others are at Tjitjirug (Vicariate Apostolic of Sukabuni, Western Java) at the seminary which serves the Franciscan Fathers and the secular clergy which now has its first candidate there. At Ledalero (Island of Flores) are priesthood candidates of the Society of the Divine Word and of the secular clergy who frequent the same classes and at Pineland (Celebes) is the seminary directed by the Missionaries of the Sacred Heart which for the present has only the philosophy department. In addition to these, to be complete, we should mention a seventh major seminary in Rombang (Vicariate Apostolic of Surabaya, Northern Java) which was founded by the Lazarist Fathers. This seminary is temporarily closed for lack of students.

Indonesian Priests — The 25 ecclesiastical territories into which the Indonesian Republic is divided have (according to statistics of June 1955) 984,235 baptized and 70,082 Catechumens or a total of 1,054,317 Catholics. For priestly ministry to these Catholics there are 929 priests: 796 foreign missionaries (including about twenty who have become naturalized citizens) and 133 Indonesian priests, of whom 42 are secular priests and 91 are Religious. Among 25 mission superiors there are three Indonesian bishops.

The Present Need. To assure the normal development of the apostolate it should still be possible to send missionaries and especially qualified seminary professors. From what has been said above, however, we can see that the apostolate can count on an increasing number of Indonesian priests so that the existence of the Church in Indonesia will not be compromised by restrictions to the apostolate.

2. New Vicariate Apostolic

On April 23rd 1956, the Sacred Congregation "de Propaganda Fide" by virtue

of special faculties granted to it by his Holiness Pope Pius XII, elevated the Prefecture Apostolic of Sintang (Indonesia, Island of Borneo) to the rank of Vicariate Apostolic which continues to be confided to the Company of Mary (Montfort Fathers).

3. Not Enough Priests

Djakarta, April 26 (NC)—Indonesia is a garland of 3,000 green and lovely islands festooned over the equator. It is also one of the young republics of southeast Asia, with more population, more area and more natural wealth than any of its neighbors. Under its red and white flag live some 80 million people. One million of them are Catholics, two million are Protestants. Most of the others, from 75 to 90 percent, are Mohammedans. From the consular officials down to the villagers the Indonesians are an engagingly friendly people. Christians meet tolerance here. In some regions here Mohammedanism is less rooted and less rigid than elsewhere in the world. It is tolerant to the point of readily permitting members of a family to become Christians if they wish.

To visit the centers of Catholic life in Indonesia, one must do a vast amount of traveling by air, on land and on sea. This is the sixth largest country on the globe. Its east-west length is about the same as the distance from New York to Los Angeles or from Athens to Dublin. In pre-1949 atlases, Indonesia is marked "Netherlands East Indies," and the capital city, Djakarta, is named "Batavia." These islands were part of Holland's colonial empire for about 250 years. In 1949, after four years of turmoil, the Dutch yielded sovereignty to the Republic of Indonesia.

The first of the "Patja Sila" or Five Principles of the Indonesian Republic is belief in Almighty God. The others are humanism or world humanity, nationalism, democracy, and social justice. The republic has no permanent constitution yet. The provisional constitution assures "freedom of religion, conscience and thought." There is no state religion. There is a Ministry of Religious Affairs, with a Mohammedan as minister. "In some ways we are better off now than we were under the Dutch colonial rule of some 25 years ago," a Dutch

priest said. Not until late in the 19th century did the Dutch allow Catholic missionaries to work among the Indonesians. Up to the late 1930's the Dutch authorities barred Catholic missionaries from some regions, Protestants from others. All Christian missionaries were banned from one island. Under the republic the priests, Brothers and Sisters have more latitude.

In one important respect Indonesian Catholics are under a disadvantage now. They are sadly short of priests. In the first reaction following independence, few entry visas have been given to missionaries and then only after much delay. In seminaries and novitiates hundreds of young Indonesians are being prepared for the priesthood and religious communities. But it is a process that permits of no short cuts. During World War II it was disrupted and delayed.

The Dutch had an excellent system of state aid for approved privately-operated schools here. The Indonesian republican government has continued it. One Catholic source estimates that 75 percent of the Catholic schools receive this aid, which includes teachers' salaries, cost of light and water and servants' wages. Other Catholic schools, recently founded, expect to qualify for aid. Mohammedan and Protestant schools receive it likewise.

In the recent general election six professedly Mohammedan parties won 116 seats out of 257. They totaled about 45 percent of all votes cast. These is a Protestant party, too. The Catholics have had no option but to form one also. It does not speak or act officially for the Church. Catholic party candidates won six seats and received 2.04 percent of the national vote, though Catholics form only 1.25 percent of the population. A seventh Catholic, running on his own, was also elected. Protestant party candidates won eight seats with 2.65 percent of the national vote, though Protestants are only 2.5 percent of the population. Of the 25 Cabinet posts, two are filled by Catholics and two by Protestants.

4. Grows 170-Fold in 35 Years

Ruteng, April 27 (NC)—The Catholic population of the western part of Flores Island has increased 170-fold in the past 35

years and now constitutes almost 60 percent of the total population, it is revealed here. Bishop William van Bekkum, S.V.D., Vicar Apostolic of Ruteng, released statistics showing that there are now 137,574 Catholics in the vicariate out of a total population of about 235,000. When the first real mission work began in 1921, there were only 806 Catholics. Flores, about 500 miles due east of Java, is the Catholic center of overwhelmingly Moslem Indonesia. The country's Catholic population is less than two percent. Ruteng's first native priest was ordained in 1950. The following year, when the area was made a vicariate, the Catholic population stood at 116,099. Last year the vicariate established its own seminary. It also increased the number of its elementary schools from 115 to 153, with a total of 22,691 students. It now has four Indonesian priests and 23 foreign missionaries. While Ruteng has the highest proportion of Catholics in the Indonesian archipelago, it is not the largest ecclesiastical division; the Vicariate Apostolic of Ende, about 90 miles to the east, and also on the Island of Flores, has a Catholic population of some 286,000. Flores is entrusted to the Divine Word missionaries.

5. Communists Using Familiar Tactics

Djakarta, May 5 (NC)—You still see the communist hammer and sickle with the letters UKI, for Partai Komunis Indonesia (Communist Party of Indonesia), on the walls here. You also see a rosary with the initials PKRI, for Partai Katolik Republik Indonesia, the emblem of the Catholic party. There are likewise emblems of Moslem parties, the Nationalist Party, the Protestant Party and scores of others. These placards are traces of the recent general election campaign. The only election posters permitted were the party emblems, printed in black and white. The communists won 39 seats out of 257 in the new Parliament, as against 17 in the old. This does not prove any increased popular support, however, as the previous Parliament had been appointed, not elected. This was Indonesia's first general election. The communist vote was only 16.3 percent of the total national vote. The election was by proportional representation. Nobody here questions its fairness. Of the whole electorate, which included all men and women aged 18 and up, 87.6 percent voted.

The six million Indonesians who voted for communist candidates do not all want communism. Probably very few of them do. Most of them have no idea of what communism really means and the communists have taken care not to tell them. The communist election propaganda was largely denunciations of colonialism and exploitation. In regions where the Reds scored heavily they did it by making fancy promises. People are poor in congested central and eastern Java. The Red spellbinders promised them land and houses. In one place they promised a free trip to Mecca by plane, an attractive inducement to the Moslems, who make up most of the population. Never in their election campaigns here did the communists attack religion or reveal themselves as atheists. They pretended to favor religion.

Communism is probably more menacing in Indonesian labor unions and in the universities than in the Parliament. The SOBSI, Federation of Unions of Laborers in Indonesia, is communist-controlled. It includes about 1,500,000 out of Indonesia's 2,500,000 organized workers. But its hold on its member unions is not secure. Some of them are getting restive. In the universities the communists are manoeuvring themselves into top positions in student councils. In one large university they already control the student organization in half of the faculties.

Here, as elsewhere in South-east Asia, Chinese communist agents wield hidden power. They are believed to be financing the activities of Indonesian communists. On the large (about 2,500,000) and prosperous Chinese population in Indonesian cities and towns, they exert constant pressure. They control many Chinese schools and operate Chinese newspapers. If a Chinese is known to have relatives in China, the communists thereby have a grip on him. They have useful "bases" in the embassy, consulates and banks of communist China in Indonesia.

While the Indonesian Republic follows a "neutralist" policy in external affairs, the largest parties and most of the small ones and the armed forces are definitely opposed to communism. The communist conspiracy is a real threat to Indonesia, as it is to all its neighbors. But it seems unlikely that the communists from inside, or outside, or both, can grab these islands under anything like present circumstances.

6. Missionary Slain by Houseboy

Djakarta, May 11 (NC)—News has reached here that Father Kees Beeker, S.V.D., was murdered by an Indonesian houseboy on the Island of Lombok in the eastern part of Indonesia. The houseboy had been discharged from several places for stealing. One day the civil head of the village of Watuwawar searched the youth's living quarters while the missionary was present. Many stolen articles were found. The houseboy felt that he had been brought under the surveillance of the police by Father Beeker. That evening he knocked on the missionary's door. When the priest opened the door, the youth struck him eight times with an Indonesian sword. The murderer is being held by police.

7. 'Twelve Apostles'

Semarang, May 11 (NC)—A story of "twelve apostles" is told here by Father Theodore Lim Sik Hok, a Java-born Jesuit of Chinese descent. The apostles were 12 Chinese boys, all non-Christians, who left Java about 40 years ago to study in Singapore. They enrolled there in St. Joseph's Institute, conducted by the De La Salle Brothers. The boys received instructions in the Catholic Faith. At baptism they took the names of the twelve apostles. When they returned to Java, they led others into the Church. One of the twelve—he took the name of Thomas—was Lim Eng Chee. Father Lim Sik Hok is his son. Among the children of the "apostles" there were two nuns.

8. Union of Farmers and Laborers

Malang, May 24 (NC)—The Catholic Party of Indonesia met here for its fourth congress and made plans to establish a union for farmers and laborers. The union will be based on principles outlined in the papal encyclicals. The party also announced that it will fight for the five principles of Pantja Sila, on which Indonesia's government is based. These are a belief in God, democracy, social justice, humanity and nationality. Among dignitaries attending the congress were Governor Samadikun of Eastern Java and Bishop Anthony Albers, Vicar Apostolic of Malang. The Bishop urged representatives of the Catholic Party to do their utmost to promote freedom of religion, education and social justice.

9. Two Missionaries Rescued

Djakarta, June 12 (NC)—Two Catholic missionaries who were kidnapped last August by bandits are now free. Last August 6, Father Uhrmann, a German missionary, and a Dutch priest, Father Joetten, M.S.C., disappeared when they went into the interior of an Indonesian island of the Celebes group in a jeep to visit some Catholics. An Indonesian military patrol discovered where the priests were being held and attacked the bandit fortress. Father Uhrmann was seriously injured during the firing. Father Joetten returned to his mission post uninjured.

JAPAN

1. Sacred Heart University

Tokyo, April 28 (AIF)—Tokyo University of the Sacred Heart, the first women's university in Japan, is truly a meeting place between East and West. Its beautiful 20-acre campus with buildings in traditional architecture, one of them the former palace of Prince Kuni, side by side with modern buildings in reinforced concrete visualize this fact to the visitor who will find further evidence if he has an opportunity to meet the students and faculty that represent fourteen or fifteen nationalities.

The history of the university goes back to the turn of the century when the Religious of the Sacred Heart established schools for girls in Kobe and Tokyo. Their work of education prospered and before the last war these same Sisters had established a Normal Training School in Tokyo. This school was destroyed by air raid in 1945. The more recent history of the university goes back to 1948 when a college charter was granted to the institution of higher learning conducted by the Sisters. The first 50 students in the newly chartered college were received in classrooms located in the palace, formerly the residence of Prince Kuni in which the Empress was born. Within a year of its inauguration the institute was unable to accommodate all that wished to enroll so with proper authorization the first two years of college were transferred to the school of the Religious of the Sacred Heart in Kobe.

Sacred Heart University offers a four-year course in Liberal arts and it also offers

pre-professional training in education, psychology and social work leading to undergraduate degrees. The Graduate Department, which was opened in 1952, offers a Master's degree in Japanese and English literature and history. English speaking students who wish to transfer credits from the Tokyo institution can do so thanks to the fact that Sacred Heart U. is affiliated with the Catholic University of America.

2. Largest Enrollment in History

Tokyo, May 1 (NC)—Enrollment for the new scholastic year at the Jesuit Sophia University here is the largest in the history of the institution. Of the 1,817 students registered, 558 are freshmen. There are 1,740 enrolled in the undergraduate course and 77 in graduate courses. Of the 415 Catholics at the university, 100 are freshmen. There are 66 Catholics on the staff of 155 teachers.

3. Vocation to Priesthood

Nagasaki, May 12 (AIF)—When the scholastic year opened in the seminaries of Japan in April the Diocese of Nagasaki reported that 90 of its boys had entered various seminaries. This figure included a number who have entered seminaries outside the Diocese of Nagasaki. Those that entered the seminaries in Nagasaki itself were 18 to the Diocesan Minor Seminary and 61 others to seminaries of various religious Orders or Congregation. The total number of minor seminarians in Nagasaki seminaries at the present time is 288 of whom 103 are in the Diocesan seminary. Seminaries of Religious Orders have the following enrollments; Conventual Fathers 112; Franciscans 22; Society of the Divine word 20; Marianist (postulancy) 31. Nagasaki Diocese has a total population of more than 1,600,000 of whom 71,000 are Catholics.

4. Translating Bible into Japanese

Tokyo, May 29 (NC)—Archbishop Maximilian de Furstenberg, Apostolic Internuncio to Japan, has blessed and formally inaugurated a new Franciscan Biblical Institute where a new Japanese translation of the Bible is being prepared. Known as the Studium Biblicum, the institute is located at St. Anthony's Seminary, Setagaya-ku, Tokyo. In it three Franciscan priests and

two laymen are already at work on a critical translation of the books of the Old and New Testaments.

5. Religious Instruction

The Missionary Intention for the Apostleship of Prayer for the month of August 1956 is: "That the education of youth in Japan be based in religious principles." In Japan there is some talk about the revision of the Constitution of the country in the light of modern requirements. In such discussions as are going on and will go on for some time it is inevitable that the question of education and religion should come in for consideration. In these circumstances the missionary intention quoted above is most opportune and some reflections on the problem of education will not be without interest.

The present Constitution of Japan recognizes full freedom of religion. No particular religion is adopted or recognized as a State religion and the very study of religion is excluded from the programs of State schools. Japanese education is a fertile field for spiritual indifferentism, a prepared soil for rationalism and an open door to materialism. The most frequented course of studies followed at the Imperial University of Kyoto is the course in Modern Philosophy. The course in Thomistic Philosophy that is given in the same city attracts a very insignificant number of students. Books that are to be found in the larger libraries reflect this same spirit: Kant, Hegel and Karl Marx can be found in all of them. If an acquaintance, a university professor, is correct, more than 60 percent of the teachers in universities are Communists. In the circles of higher education religious apathy seems to prevail. All you need do is mention a moral or religious question to some university professor or student and immediately you will be able to discern an ironical smile that seems to say "there may be something to what you say." There seems to be a decline in religious sentiment but religion is not entirely pushed aside. There are times when religion and religious problems are discussed with deep respect. The very disdain that is at times manifested may indeed be an index of the importance that religion takes in the minds of many.

Most private schools are conducted by religious groups. In these schools every

effort is made to impart religious education and to make up for the serious lack of the same in State schools. It is unfortunate, however, that these schools, for various reasons, are not very influential: the Catholic religion, for example, is not able to establish a sufficient number of suitable schools although the Church has some worthwhile influence among the more solid element of youth. Some of the other religions lack the moral force and doctrine that could satisfy the aspirations of modern man. Finally there are religions that are practically becoming fossilized, at least in the opinion of many.

The family is the key to the problem of education. In general, when they send their children to schools, Japanese parents entrust their complete training and formation to the hands of teachers. There are those, however, that are not satisfied with such training: some of the latter will send their children to a church for religious education while others, faithful to old religious traditions, try to inculcate religious principles at home. The various religions are the first to realize the importance of family education and they do all in their power to bring their doctrine into the family circle. If the youth of Japan were to be inspired by religious principles, even of non-Christian religions, the element of truth that is to be found in those religions would surely raise them above their present spiritual status.

(Fides) June 9-56

6. Nanzan University

Nagoya June 9 (AIF)—One of the growing number of Catholic institutes for higher education in Japan is Nanzan University, the Catholic University of Nagoya, an integral unit of the International Educational System of the Fathers of the Divine Word. This rather recently founded university has two faculties, a Faculty of Arts and a Faculty of Social Sciences. In seven years of existence it has graduated 941 students and at the present time it has an enrollment of 1,340 (122 women). Included among its 70 Catholic students are 10 seminarians, 1 Sister and 5 Catechists. The staff is made up of 23 priests of the Society of the Divine Word and 79 other full professors of whom 40 are Catholics. A course in Science of Religion intended for all students and which

provides for 8 Credits in the field of Science of Religion, in order to obtain most satisfactory results, is differentiated into three parallel courses: one for Catholics, one for non-Catholics who desire instruction in the Catholic faith and one for the other non-Catholics as a general course in Science of Religion from a Catholic point of view.

7. Notre Dame College

Tokyo (AIF)—After the last war, the Japanese Department of Education decreed that the existing Japanese schools called Semmon Gakkos, Junior Colleges, must be changed into regular Senior Colleges with four year courses leading to the Degree of Bachelor of Arts, or go out of existence. This decree affected Notre Dame Seishin Women's College in Okoyama, Japan, which had been established by the Sisters of Notre Dame de Namur in 1949 as Japan's second Catholic Women's College. In spite of difficulties the Sisters of Notre Dame chose to keep their college alive and results have shown the wisdom of their choice. When the first commencement took place only 25 students had persevered through the four year course to obtain the B.A. The next commencement saw that number doubled and there has been a constant increase. This year Freshman enrollment is 133 of a total student body of 410. The college is a boarding and day college. Resident students, of whom 50 are Catholics, number 130. Catholics among the day students number 20. Religious conferences that are given as a part of extra-curricular activities attract a large percentage of pagan students.

8. Missionaries in Sapporo

Rome, June 9 (AIF)—The Diocese of Sapporo embraces the whole of the island of Hokkaido, the northernmost of the Japanese islands and second in size to Honshu. The island is about equal in size to Southern Korea but its population is only 5,000,000, the scarce population being due, in part, to the cold climate and, in part, to the fact that the resources of the island have not yet been exploited to any great extent. At the present time the Japanese Government is making large scale plans to develop the island's industry and the presence of iron, coal and wood are an assurance that the island will soon be able to support a much larger population.

Until 1952 the Diocese of Sapporo was a Vicariate Apostolic entrusted to the German Franciscan Fathers. When the Vicariate was raised to the status of a diocese the Most Reverend Benedict Tomizawa was appointed its first bishop. One of the first things that Bishop Tomizawa did was to divide the diocese into six districts five of which are entrusted to missionaries: one district each to the Dutch, German, and Italian Franciscans, to the Maryknoll Fathers and the Fathers of the Paris Foreign Mission Society. The Japanese clergy has charge of the central district about the city of Sapporo. In three years the number of priests in the diocese has increased from 30 to 60. The diocese has 20 students in the Major Seminary of Tokyo.

The people of this northern island are not quite so strongly attached to traditions as are those of the south. They seem to be more open to conversion to the Catholic Faith. While there are no mass conversions there is continual progress with adult baptisms averaging about 800 annually. In convert work the youth organizations of Catholic Action are of primary importance. The Legion of Mary and the Jociists are indefatigable in making house-to-house calls to invite people to take part in Catechism classes. For every 250 to 300 persons who accept the invitation to come to Catechism classes about 100 persevere for the full course of a year and at the end ask for Baptism.

KOREA

1.—New Life in Old Mission

Chongju Pukto, May 10 (NC)—American priests are giving new life to an old mission territory. The first phase of an impressive building program of these Maryknoll priests will be completed in June when the last two of six new parish churches will be solemnly opened and blessed. Two were dedicated in April. Eighteen Maryknollers in all, 16 priests and two Brothers, are opening this mountainous area of Chongju Pukto, which was entrusted to them in October, 1953. It has a population of 1,200,000, of whom some 12,000 are descendants of the persecuted Catholics who sought sanctuary in its mountains in the past century. Several of the priests here are veterans of the Red-seized Pyongyang Maryknoll mis-

sion, which extends from Pyongyang, capital of the communist-controlled area, to the Yalu River and Manchurian border.

Changju Pukto, lying south of Seoul and in the middle of Korea, is one of the two civil provinces in the Seoul vicariate under Bishop Ro. It comprises nine parishes. Four of them were established recently by Father James V. Pardy, Maryknoll superior in the region. In addition to building churches, the Maryknoll Fathers in Chingju Pukto have launched many charitable ventures since taking over direction of the province. They have two orphanages, a school for deaf-mutes, a dispensary and a sewing school.

Maryknoll Fathers have worked in Korea since 1923, except for the period of World War II when 33 priests and 3 Brothers were repatriated. They came back here in 1946 but were not allowed north of the 38th parallel, except for a week or so in 1950 when United Nations troops held Pyongyang and pushed north to the Yalu River. Elsewhere in Korea, two Maryknollers work in a leprosarium outside Seoul and one is in charge of a large parish in Pusan.

2.—Motorboat, Fishing Gear

Tjang-do Island, May 17 (NC)—Life is easier on this barren little island since its fishing fleet was mechanized through the generosity of United States Catholics. A diesel motorboat and modern fishing gear were purchased with \$4,000 contributed by Catholic Relief Services—National Catholic Welfare Conference. The natives are eating better, with more rice and fresh vegetables gracing family tables. These previously undreamed of luxuries result from the extra money, bigger catches and better markets that the new fishing equipment has made possible.

The 12-horsepower motorboat with its five-ton displacement churns its way to Mokpo with the combined catches of the community in a third of the time that the outmoded sail and paddle boats took. Mokpo, the chief market port of the area, is 65 miles from Tjang-do. Because the fish are sold in bulk and not in individual lots as formerly, the island fishermen are no longer at the mercy of middlemen. This cooperative effort is something new to Tjang-do. It was first instilled into the 23 Catholic families on the

island by Msgr. Harold Henry Prefect Apostolic of Kwangju.

Tjang-do is one of a cluster of little islands called the Huk San group, which hug the southwest coast line of Korea. The inaccessibility of the island, whose rocky coast line rises 1,000 feet above the sea in several places, saved it from communist occupation in 1950. A Catholic refugee family from the mainland gave the island its first contact with Catholicism. There are 23 Catholic families now and many natives are receiving instructions. On the neighboring island of Huk San, 34 Catholic families are watching the Tjang-do experiment with great interest.

"When Tjang-do pays back the \$4,000 outlay on its cooperative, the money will be used to launch a similar experiment on Huk San," Msgr. Henry said. "Eventually, we will have a chain of cooperatives throughout these islands, where the Faith has taken root only recently, but is really thriving now". The Tjang-do cooperative pools one-third of the profits of each catch to repay the initial capital that launched it. One-third is also divided among the widowed and indigent members of the cooperative, who pitch in by caring for the nets and packing the fish. Tjang-do and the other islands in the Huk San group have a population of 12,000. Columban Fathers from Holy Rosary parish in Mokpo make a visit to the islands every two months to offer Mass and administer the sacraments.

3.—500 Homes

Seoul, May 31 (NC)—Five hundred houses will be built in Korea this year with the help of \$100,000 contributed by Catholic Relief Services — National Catholic Welfare Conference. The homes will be allocated to the tent, shanty and cave dwellers in the Seoul and Pusan areas. It is estimated that 50,000 widows, and aged and disabled persons are living in substandard housing in the Pusan area alone. It is believed that eight million of 22 million persons in Korea abandoned their homes during the course of the Korea War.

4.—Former Red Movie House

Inje, June 1 (NC)—Confirmation was administered here in a new red brick church that was converted from a communist movie

house and indoctrination center. The former structure was called the North Korean Communist Building. It was damaged during the 1950-52 fighting in Korea and was rebuilt into a church last year by Inje's first pastor, Columban Father John Lynch. Confirmation was administered by Bishop Thomas Quinlan, 60, Vicar Apostolic of Chunchon and Regent of the Apostolic Delegation to Korea. This was a stop on a confirmation tour. Bishop Quinlan travelled more than 1,000 miles by jeep and confirmed about 1,000 persons in the 16 parishes of his vicariate.

5.—'Teeming with Vocations'

Seoul, June 7 (NC)—Korea is "teeming with vocations" and would prove "a fertile field" for religious orders and congregations, said Bishop Thomas Quinlan, Vicar Apostolic of Chunchon and Regent of the Apostolic Delegation to Korea. The Bishop returned here from a five-week tour of the 16 parishes in his large vicariate. He stated that "vocations and conversions abound in Korea and religious communities coming here will never regret it." At every stop he made, the Bishop said, several young men asked him about studying for the priesthood. He declared it "a tragedy that many of them would never have the opportunity of trying their vocations." Korea has only one major and two minor seminaries, with limited space for the training of native clergy. The religious communities, with the exception of the Benedictines, have no seminaries and have never extensively recruited in the country.

6.—Cathedral Consecrated

Chunchon, June 16 (NC)—Sacred Heart Cathedral here has finally been consecrated. The ceremony was delayed for years by war. The consecration was performed by Bishop Thomas Quinlan, Vicar Apostolic of Chunchon and Regent of the Apostolic Delegation to Korea. The Bishop was prepared for a similar ceremony in 1950, when the communists occupied Chunchon. In subsequent battles for Chunchon, Sacred Heart Cathedral was bombed, strafed and ransacked. It was rebuilt by Father Hubert Hayward of New Zealand while men were still dying in foxholes only a few miles away and Bishop Quinlan was held in a Red prison camp miles

to the north. Father Hayward acted as prefect of Chunchon during the Bishop's imprisonment.

The reconstructed church was opened to the public in 1952 and soon became a rallying point for Catholic G.I's. Situated on the summit of one of the many hills in Chunchon, the cathedral is a land mark for the more than 50,000 natives of the city. Almost all of them attended the consecration ceremony. "Why shouldn't they come?" said one old patriarch. "They all know Ku Jugyo Nim (Bishop Quinlan) from away back and they know how much this ceremony means to him. They remember that he stayed with them in the hard days and that four of his priests died rather than desert the people." Chunchon is the capital of Kangwondo province and the center of the vicariate bearing the same name. It changed hands four times during the Korean War and almost all of its 15 parish plants had to be rebuilt after the war. Twenty-three Columban Fathers and 12 Korean priests work in the vicariate.

7.—Another Record Year

Kwangju, July 20 (NC)—The Church is well on its way to another record year of conversions in the Prefecture Apostolic of Kwangju, according to figures released by the Columban Fathers here. The Catholic increase in the prefecture in the past 12 months has reached a new high of 4,551. The present Catholic population is 22,227, almost treble that of six years ago. It is nearly six times as large as in 1938, when Kwangju was made a prefecture apostolic. Msg. Harold W. Henry, Columban, Prefect Apostolic of Kwangju, reported 5,929 Baptisms in the past year, including 4,448 adult pagans. More than 7,318 catechumens are now preparing to enter the Church. This surpasses the number of Catholics (5,346) in the prefecture before World War II. In one parish in Mokpo City, three Columbans are instructing 1,088 catechumens. Msgr. Henry stated that converts are now coming in large groups, instead of individually as before. He said: "In some cases, whole villages have asked for instruction. We are prevented from taking care of them all only by the lack of priests, and the means to provide trained catechists and simple churches for all of these people." Thirty Columban missionaries, seven Korean priests

and three Salesians staff the prefecture, which the Columban Fathers took over in 1933 from the Paris Foreign Missions.

8.—Chaplains as Missionaries

Sachang Dong, July 20 (NC)—U.S. Armed Forces chaplains are doubling as missionaries in their off-duty time in many of Korea's undermanned parishes. In the territory under UN command north of Seoul comprising the parish of Uijongbu, 7th U.S. Division Artillery chaplains have been ministering to an isolated native Catholic community here for years. Father (1st Lt.) Denis McGranary following the example of chaplains he succeeded is the present part-time "pastor" of the parish. The Philadelphia priest has acquired only a few words of Korean during his eight months in the Sachang area but he manages to hear confessions with the aid of a Korean-English confessional card, take sick-calls and even preside at funerals in the isolated outstation church. All this is in addition to discharging his own heavy duties as chaplain. A simple stucco church erected in the heart of Sachang has given "new stature" to the four score of Catholics so far removed from their fellow Catholics. Sachang is 25 miles of rough going from the parish church in Uijongbu. Normally a priest would go there once or twice a year. Now it has Mass once a week and a priest from the Army post on call all the time. Uijongbu parish with ten other "kongsos" or outstations similar to Sachang is fairly typical of Korean parishes. It is staffed by one native priest, Father John Re.

Elsewhere in Korea, other U.S. chaplains use their free time to exercise a dual apostolate similar to Father McGranary's. Isolated Catholic groups are invited to attend Mass in nearby Army camp chapels. Catechism classes are organized for Koreans working in the camps. Chaplains who take turns in visiting some islands north of Inchon where many hundred of Catholics are living without a priest, said: "It is a real pleasure to have 70 or 80 persons at Mass on a week-day morning by simply ringing the church bell to announce your arrival on the island."

9.—Benedictines Return

Waekwan, July 26 (NC)—Seven Benedictines with a combined 150 years experi-

ence in Manchuria and North Korea arrived here from Germany to continue their missionary work in South Korea. They are Fathers Egbert Dorfler, Eligius Kohler, Fabian Damm, Arnold Lenhard, Gerold Fischer and Brothers Engleherd and Eginald—all of the Archabbey of St. Ottilia in South Bavaria. The new arrivals will work in the Benedictine territory of Waekwan, which is under the jurisdiction of Bishop John B. Sye, Vicar Apostolic of Taegu. They hope eventually to return to their former abbeys in North Korea and Manchuria.

Fathers Kohler, Damm and Fischer, as well as Brothers Engleherd and Eginald were members of the famous Wonsan Abbey in North Korea. The fate of that abbey was blanketed in complete silence for the five years from 1948 to 1954, when the members were finally released and returned to Germany. Twenty-five members of the Wonsan community, including Bishop Boniface Sauer, O.S.B., died during the long captivity. The Chinese Reds forced the closing of the Benedictine Abbey in Yonkil, Manchuria, in October, 1952. Father Dorfler and Brother Engleherd, and most of the other members of the abbey, returned to Germany.

The Benedictine Priority in Waekwan is headed by Father Timothy Bitterli, O.S.B., whose community totals nine Benedictine Fathers and 15 Benedictine lay Brothers who direct the Priority and eight parishes. Diocesan Korean priests from the two dioceses in North Korea that had been run by the Benedictines are also helping in Waekwan.

10.—Small Private Enterprises

Seoul, July 26 (NC)—Catholic Relief Services—National Catholic Welfare Conference in its resettlement program has helped launch a score of small business undertakings for hundreds of indigent Koreans within the past few years. Thirteen are still operating today. They include a tile factory, two dressmaking establishments, two chicken farms, a foundry, a rice mill, a candle making factory, a duck farm, a carpentry shop, a ropemaking factory, an ice factory, and a fishing cooperative. Most of them are located in and around the Seoul and Pusan areas. These small concerns operate at the home level and help supple-

ment the near-starvation living of their many "shareholders." As many as twenty to thirty families are sometimes dependent on one establishment.

"Shareholders" are refugees and disabled ex-prisoners of war from North Korea. They get a small rice allocation from the ROK government but no financial help to boost their fledgling industries. CRS-NCWC seeks out these struggling home industries, supplements their incomes and makes special grants or loans if necessary. Such "home industries" get support from the Catholic agency on the basis of need, not creed. Only a small proportion of their promoters are Catholics. The "home industries" program is a small part of the multimillion dollar relief program operated by CRS-NCWC in Korea every year. The program includes monthly distribution of food, clothing and medicine besides disaster relief, a housing development plan and work with orphans and lepers.

MALAYA

1. Foreign Mission Sisters

Singapore, May 6,—The Institute of Sisters of the Foreign Missions was founded by Rev. Fr. Nassoy, M.E.P., on July 22, 1931, at the Chateau de la Motte, near Murst, in the Archdiocese of Toulouse, France. The new Institute was welcomed by His Holiness Pius XI and was canonically erected with the authorization of the Sacred Congregation of the Propagation of the Faith on March 19, 1953. His Eminence Cardinal Saliege, Archbishop of Toulouse, canonical Superior of the Institute, on Jan. 12, 1935, named the first Superior General and approved the Constitutions provisionally. This Institute is under the high patronage of the Bishops and the major superiors of the Foreign Missionaries of Paris. The spirit of the Institute is the same as that of these Fathers: a spirit of joyous simplicity and supernatural confidence.

Simple vows, at first temporary and then perpetual, are taken by members of the Institute. Because of its purpose, it depends on the Sacred Congregation of Propaganda. It has only one class of nuns who consecrate themselves entirely to mission work, according to their aptitudes, their health and the needs of the moment. The occupations of

the Sisters of the Foreign Missions include everything which goes with the mission life: teaching, catechising, visiting the sick, caring for hospitals, dispensaries, leprosaria, schools, the education of young girls, the formation of local religious.

The Sisters of the Foreign Missions now have houses in France (seminaries, clinics and a house of good works); two houses in Argentina (a hospital and a kindergarten); two houses in India (dispensaries and schools); two in Japan (a secondary school and a domestic science school); one in Hong Kong (a primary school). Since February 1954 they have been occupied at Penang with the care of the General College (Major Seminary). Moreover, on May 5, 1955, they opened a dispensary for the poor in the Perak Lane quarter. Recently at Sungei Dua they took charge of the clinic of "Jubilee Home," which has 250 inmates who are very needy.

2. Treasury of Natural Wealth

Singapore, June 23 (NC)—Malaya, with its great port city of Singapore, ranks high among the prizes on which communist hearts are set. Malaya is a treasury of natural wealth, especially rubber and tin. Its exports earn more American dollars for Great Britain than the exports from any other part of the British Commonwealth. Strategically, Malaya is one of the best vantage spots in southeast Asia. Singapore, on an island below the Malay peninsula, is a busy port for all Malaya and one of the "crossroads" cities of the world. Hence, almost since the end of World War II, the communists have been lighting a "hot war" for control of Malaya. They use the pretext of fighting colonialism, though a communist victory would only put Malaya in the iron grip of Soviet colonialism.

The Federation of Malaya, that is the group of Malay states on the mainland, has won self-rule (to come into effect next August) within the British Commonwealth. Already it has a Malay Chief Minister and cabinet. But the communist forces, under Chin Peng, a Chinese, keep on fighting their guerrilla war. The island city of Singapore is separate politically as well as geographically from the Federation, with which it is linked by a bridge, common economic interests and many family ties. Singapore is still a British crown colony but it has a

legislative council headed by Chief Minister David Marshall, born in Singapore of Indian ancestry. Singapore is one possession that Britain did not acquire by force of arms. It was a low useless-looking island when the British East India Company bargained for it 130 years ago.

Headed by Mr. Marshall, the various political groups in Singapore are united in demanding "merdeka" (independence) from Britain. They would like to join up with their neighbors in the Federation and enjoy the same measure of merdeka with them. But the Federation does not want Singapore in its family for Merdeka. In Singapore the population is 80 percent Chinese. In the Federation of Malaya, the Malays are still a little more than 50 percent. The Malays in the Federation fear that a Chinese vote might one day swamp them. They know that the Chinese of Malaya are under terrific pressure to follow the communist line. The hard-working Chinese of Malaya, most of whom are peace-loving and inwardly dread Communism, are threatened and cajoled by the agents of Red China, and suspected by their Malay neighbors. There is no legal communist party in Singapore. But the People's Action Party, mostly Chinese, is strongly leftist.

On the other hand, some of the finest Chinese Catholic parishes in the world are in Singapore and in the Federation of Malaya. The majority of the boys and girls attending the great Catholic schools of Malaya are Chinese. One of the Malayan bishops, Bishop Francis Chan of Penang, is of Chinese blood. Nearly all the Malays are Mohammedans. They are friendly to the Church but very few of them become Christians. The population of Malaya includes Indians and European foreigners, mostly British and Portuguese. Catholics in all Malaya number about 128,000. The priests baptize several thousand converts each year. Most of them are of the Chinese race.

PAKISTAN

1. Confirms Hill Tribe Members

Dacca, May 18 (NC)—Archbishop Lawrence Leo Graner, C.S.C., of Dacca

confirmed more than 1,000 Catholic hill tribe members during a tour of remote mission areas in the Garo hills. The tribesmen came from six mission stations dotting the Pakistan-India border. The Archbishop spent 11 days at four of the stations, which are headed by American priests. The largest group, some 500 persons, was in St. Elizabeth's mission of Biroidakuni, where Archbishop Graner officiated at a public Eucharistic procession. When he returned to Dacca, the Archbishop blessed a new industrial school sponsored by an American congregation, the Brothers of the Holy Cross. The school was started in 1954. It will train boys in various mechanical trades to fit them for work in the new industrial plants being established in East Pakistan.

2. Bishops Meet

Dacca, June 4 (NC)—The Bishops of East Pakistan have held their annual meeting at the residence of Archbishop Lawrence G. Graner, C.S.C., of Dacca, who presided. A resolution was adopted to strengthen the efficiency of the schools and colleges conducted by the Church in East Pakistan. Other prelates at the meeting were Bishop Joseph Obert of Dinajpur and Bishop Raymond Larose, C.S.C., of Chittagong. Present also was Father Dante Battaglierin, Apostolic Administrator of Jessore.

The East Pakistan Hierarchy gave special attention to the implication of the fundamental and religious rights provisions incorporated in the Pakistan constitution. Some of these give particular concern to Catholics, including an article barring non-Moslems as chief of state and another that might be construed in a way that would forbid minorities to make converts. A third clause gave rise to fears that the teaching of Moslem scriptures to Moslem children studying in Catholic schools might be made compulsory.

3. Catholic Urdu Bible

Lahore, June 5 (NC)—The first Catholic Bible in Urdu, principal Pakistan language, is to be published here shortly. A three-member committee of priests headed by Father Liberius Peterson, O.F.M., made the translation. They worked more than two years on the manuscript.

4. New Hospital

Mirpurkhas, June 12 (NC)—Archbishop James C. van Miltenburg, O.F.M., of Karachi, charge d'affaires of the papal inter-nunciature to Pakistan, was present at the opening of St. Theresa's Hospital here. The hospital is run by Dutch lay missionaries. It has 100 beds, a modern operating room, an X-ray plant and an up-to-date laboratory. Kamini Kumar Dutta, Pakistan's Minister of Health, presided at the opening of the hospital.

5. U.S. Dominicans

New York, June 20 (NC)—American Dominican Fathers will open a new mission in the Bahawalpur Division of West Pakistan this fall, according to an announcement by Father W. D. Marrin, O.P., Provincial of the Eastern Province here. For the most part a desert region, the area has a population of 4,000,000 people, with Catholics totalling about 3,000. Father A. L. Scheerer, O.P., a former China missionary is at present there to supervise the building program which includes churches, schools and hospitals. The mission is now a part of the Diocese of Multan which has been under the direction of the Italian Dominicans for the past 20 years.

6. Medical Mission

Karachi, July 20 (NC)—The arrival of a young American physician at Holy Family Hospital here will enable the Medical Mission Sisters, who operate the hospital, to admit male patients. Dr. Robert John Daschbach, 30, graduate of Georgetown University Medical School, Washington, D.C., is expected here in September. He will be resident physician in charge of a male department, which the hospital has lacked. Motherhouse of the Medical Mission Sisters is in Philadelphia, Pa. Many of the Sisters are qualified physicians and surgeons. In areas like Pakistan, their hospitals attract many women patients who, being Moslems, object to male physicians.

7. Seat of Diocese Changes

Dacca, July 24 (NC)—The Diocese of Jessore in East Pakistan has been authorized by the Holy See to transfer its seat to Khulna because of that city's expected future growth. It will henceforth be the Diocese of Khulna.

PHILIPPINES

1. Catholic Daily

Manila, May 19 (NC)—The first Catholic daily in the Philippines has been launched as a result of the bitter controversy in the Philippine legislature about whether the works of an anticlerical writer should be made required texts in all schools. The new Catholic paper is the Daily Sentinel. Catholic authorities here felt that its publication was necessary to counteract the distorted picture given by Manila secular dailies about the debate over two novels of Jose Rizal. The two books are "The Social Cancer" and "The Reign of Greed." The Bishops of the Philippines had issued a statement charging that the books contained many passages contrary to the teachings of the Church.

The Philippine Senate had passed an amended portion of a bill that would have made the novels required reading in the schools. The bill was killed for this session by the House of Representatives. Catholic authorities here said that the statements of the senators who sponsored the bill were reported in detail by the secular dailies here, but opponents' views on the bill were not given fair treatment. To let the people have the true story of current events, the Philippine Bishops decided to make the weekly Sentinel a daily publication. The new paper is a tabloid, edited by Mario Gatabonton.

2. Seminary Rector Dead

Manila, May 24 (NC)—Father Juan Ylla, O.P., rector of the Dominican Fathers' seminary at the University of Santo Tomas for 23 years, has died here at the age of 79. Five days before his death, he had observed his 64th anniversary as a Dominican.

3. Rough Reception

Iba, Zambales, June 4 (NC)—The coming of a missionary to some towns of the Philippines is not always an occasion for rejoicing. It is an occasion for stone-throwing, but the missionaries are undaunted—they keep coming. In a number of instances some Filipino elements have expressed their displeasure by raining a shower of stones on priests' rectories and even on a sisters' convent in the dead of night. This unpleasant type of reception was revealed in a recent visit to the province of Zambales,

located north of Corregidor and Bataan, where the Columban Fathers have 14 parishes.

Most of the parishes date back to the days of the Spanish missionaries and almost all of them were without priests until about 50 years ago. In those priestless years, the "Philippine Independent Catholic Apostolic Church," founded by Gregorio Aglipay in 1902, made considerable progress in Zambales. In some towns the number of Catholics dropped to five percent of the population. Catholics in the Philippines now number more than 80 percent of the population.

When the Columban Fathers came and built their rectories, or took over existing rectories in these heretical areas, they met with opposition at the start. The natives expressed their antagonism by stoning the priests' residence at night, hoping to scare them out of town. Recourse to the civil authorities brought no results. They were either indifferent to or openly in favor of those causing the disturbances. On one occasion, in the town of Palang, an appeal had to be made to the governor of the Zambales province to obtain adequate protection for the property of a Columban missionary. A group of Filipina Sisters in the town of San Marcelino said that their convent was stoned one night in April. Just across the street from them there is a meeting place for a heretical sect known as the Church of Christ. Because there is no telephone system in the town and the convent is some distance from the priest's residence, the nuns had no way of summoning help. They huddled together in the small sacristy of the convent and prayed the Rosary for protection.

4. Culion Leper Colony

Manila, June 2 (AIF)—The Island of Culion, about 200 miles south of Manila, was established as a colony for victims of leprosy by the government shortly after occupation of the Philippines by the Americans. The first patients arrived there in 1906. From the beginning of the colony, the Congregation of the Sisters of St. Paul of Chartres has supplied much of the nursing staff, the most famous member of which is Mother Damien who has been working on Culion since 1909. Recently she was the recipient of a government award for outstanding work for a period of many years. Also part of the colony, from the very beginning, were

the Jesuit chaplains one of whom Fr. Manuel Valles arrived on Culion before any of the patients. The chaplain staff today is composed of three Jesuit Fathers, one of whom was formerly Superior of the Mission of Ahmedabad in India and also of the Jesuits in the Philippines. Culion has had as many as 7,000 patients at one time. The present number is about 3,000. Government sponsored ceremonies, with the Philippine Navy providing transportation, commemorated the 50th anniversary of the colony by three days of celebration, May 25th to 28th.

THAILAND

1. Two Oldest Priests Dead

Bangkok, June 4 (NC)—Catholics all over Thailand mourned the deaths of two of their oldest priests, each of whom had served over half a century in this country. Both were members of the Paris Foreign Mission Society. Bishop Louis Auguste Chorin, Vicar Apostolic of Bangkok, conducted services in Assumption Cathedral here for Father Leon Richard, dean of Catholic priests in Thailand, who died here (April 29) at the age of 85. Throngs of the faithful joined French diplomats, priests and nuns at the services. More than 40 priests travelled by bus to Nakonchaisri, a village south of Bangkok, to attend services for Father Eugene Loetscher, who died (May 8) at the age of 83. Father Loetscher came to Thailand in 1900 with his brother, Louis, also a member of the Paris Foreign Mission Society. Father Louis Loetscher died two years ago.

2. Priests Teach in University

Bangkok, June 14 (NC)—Two priests have been accepted as teachers on the faculty of the University of Chulalongkorn here for the first time in the history of the institution. They are Father Joseph B. Donohoe, S.J., of the California Province of Jesuits and Jesuit Father Albert Bonningue. Their appointment is viewed by Catholics here as an unusual display of toleration on the part of the university officials, because Buddhism is the principal religion of Thailand. The priests will be required to wear civilian dress while teaching.

Six Jesuit priests have been in Bangkok for the past two years. All of them are former missionaries from China who were

expelled from their mission by the communists. The priests opened a university students' center here recently. It consists of two new buildings, which include a chapel, classrooms, study rooms and library. The center is an attempt by the Jesuit priests to give students of the city's two nonsectarian universities a broader concept of education.

VIETNAM

1. Chinese in Vietnam

Singapore, April 28 (AIF)—Cholon, which lies next to Saigon on the southwest, is a large prosperous and animated city with a Chinese population that is said to be about 800,000 mostly Cantonese. The city is, in fact, the most authentic Chinese city outside China. Not long ago a Chinese Catholic secondary school, which will ultimately accommodate 1,200 pupils, was opened with an initial enrollment of 420. When completed this school will have a technico-mechanical section. There is also an elementary school, attended by more than 1,000 students, which is conducted by the Chinese Catholic parish. Recently two new apostolic centers were opened by Catholic missionaries one in the leprosarium of the Cantonese congregation and the other in the refugee camp for Chinese.

2. Redemptorist Seminary

Saigon, May 1 (NC)—The Redemptorist Fathers have started building a new pre-minor seminary near here. It will replace one that operated in Hanoi before the communists took over administration of that city. The new institution designed to accommodate 300 pupils, will provide grammar school education for boys who otherwise would not receive the schooling necessary to enter the minor seminary. The Redemptorists have another pre-minor seminary in this city, as well as a major and a minor seminary elsewhere in Vietnam. To date more than 60 native Vietnamese have been ordained Redemptorists.

3. Apostolic Spirit

Saigon, July 23 (NC)—A Vietnamese Catholic family prays daily for the conversion of an "adopted" non-Christian family,

under a plan launched in some parishes of Saigon vicariate. Bishop Simon Nguyen van Hien, Vicar Apostolic of Saigon, proposed the spiritual adoption plan this year and hopes that it will spread. The Catholic family agrees to visit the Blessed Sacrament and say one rosary daily for the conversion of the non-Catholic household. Each day the Catholic family is to do one friendly act for the adopted family. If that is not possible, a prayer is to be substituted.

The Catholic religion finds favor today with many Vietnamese who formerly held aloof from the Church. In the past, Catholics were regarded with suspicion by a large section of their compatriots in Vietnam. That feeling has now abated. Catholics themselves, by their charity and other good works, have broken down much of the old prejudice. Among the 8 million or more people in free Vietnam, Catholics, including refugees from the north, number about one million. While the Communist Vietminh are systematically crippling the Church in the north, religion flourishes in the south under the Republic of Vietnam. "Conversions should total 6,000 or 7,000 this year in Saigon Vicariate," Bishop Hien said. "There's a real apostolic spirit among our Catholics. In some parishes we have teams of volunteer catechists, men and women, who seek out prospective converts."

Every parish has a permanent council of 12 "notables," with a chief appointed by the Bishop on the pastor's recommendation. The "notables" lead the people in prayer. Each of them watches over a section of the parish. He tells the priest what parishioners are sick or in trouble. The "notable" has been styled "the long arm of the priest" in a Vietnamese parish. The parish has also an association of boys and one of girls. They clean the church and decorate it for feast days. Ten parishes of Saigon vicariate are without priests, however.

The Vietnamese Sisters, Lovers of the Cross, founded 300 years ago, carry an enormous load of apostolic work. "They teach long hours in our schools," the Bishop said. "Then they spend most of their afternoons and evenings instructing converts. They live very poorly. They have only 300 piasters (about \$5 in buying power) a month for each Sister."

LETTRE DE FAMILLE

C'ÉTAIT l'an dernier. Dans le bureau d'une procure de Mission à Paris, quelques anciens de Chine bavardaient. De quoi parler, sinon de leurs dernières années là-bas sous la persécution? Il y avait là un évêque autrichien d'un diocèse du nord, l'un des derniers expulsés de Tientsin et venu en Europe pour la Béatification à Rome des Martyres de la Boxe, l'ancien doyen de la Faculté de Droit de l'Université l'Aurore à Shanghai, un vieux missionnaire d'un diocèse du Hopeh et quelques autres encore, du Anhwei et du Kiangsu.

Chacun rappelait des souvenirs personnels, des traits de fidélité de leurs chrétiens, élèves ou catéchistes, attachés à leur foi et à leurs prêtres, au prix de tous les sacrifices, au milieu de tous les dangers. Inépuisable sujet. La conversation devint un hymne à la fidélité chinoise et les silences en dirent bientôt plus long que les paroles: comment tout dire et, d'ailleurs, la pudeur ne préférerait-elle pas taire ces dévouements et amitiés profondes qu'avait scellés, entre coeurs de race différente, la cause la plus sacrée: les uniques intérêts de Dieu, de l'Eglise et des âmes.

Et soudain l'un d'eux "dans son coeur", comme dit l'expression chinoise, se souvint de cette lettre qu'il venait de recevoir à Paris quelques semaines plus tôt—le 13 décembre 1954—écrite noir sur blanc en caractères chinois par un jeune de 18 ans et transmise par un missionnaire qui cultivait encore, en plein Kiangsu, son champ de coton. La lettre était datée du 17 novembre 1954 et le prêtre qui la recevait n'avait été que six mois, de janvier à juin 1947, le curé de cette chrétienté du centre du Kiangsu où habitait son correspondant. C'était alors un garçon de 11 ans, simple, ouvert, affectueux. Le missionnaire et cet élève ne s'étaient pas revus depuis.

"Père, qu'il y a longtemps que je vous ai quitté. Vous m'avez sans doute à peu près oublié, mais moi donc! Tous les jours,

je pense à vous et, de vrai, j'espère tant pouvoir un jour vous revoir. Mais ce qui me peine le plus, c'est de ne pouvoir, selon mes désirs intimes, faute de vous voir en face, recevoir ce dont j'ai tant besoin. . . .

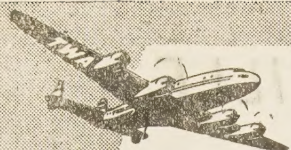
"Père, je suis un chrétien de F. Je m'appelle xxx et j'habite à F., porte de l'est, en dehors de la ville. C'est moi qui un jour vous ai offert un dictionnaire anglais-chinois. Sûrement pourrez-vous ainsi vous rappeler qui je suis. A la maison nous sommes toujours trois: ma Mère, mon petit frère et moi. Je viens de terminer l'école primaire cette année, mais je n'ai pas été passer l'examen d'entrée à l'école moyenne. Au contraire, je me suis rendu à H. chez le Père B. pour repasser la doctrine et le Père m'a donné la Confirmation. . . ."

Ce garçon avait été baptisé à F. par un jésuite chinois qui témoigne aujourd'hui en prison. Six années d'école communiste ne lui ont pas fait oublier que la science de Dieu est première et que les prêtres, qu'ils soient chinois ou étrangers, n'ont d'autres soucis que les intérêts de son âme.

Simple trait entre mille: bien d'autres pouvaient être cités, plus héroïques, plus spectaculaires. Pourtant cette longue fidélité d'un petit paysan du Kiangsu n'est-elle pas le gage, à l'heure où là-bas à Rome les grands responsables de l'Eglise s'interrogent avec angoisse sur l'avenir de l'Eglise en Chine, que tant d'obscur et multiples fidélités, par la grâce de Dieu fidèle aussi, la préserveront du schisme et des faiblesses définitives.

Par le souvenir, la prière, soyons nous aussi fidèles à leur fidélité.

L'autre jour, revenu à Hongkong, le missionnaire s'est procuré ce même dictionnaire pour remplacer celui qui l'avait suivi partout et qu'il y a trois ans il a perdu dans la bagarre: souvenir présent, sur sa table de travail, d'un jeune chrétien fidèle.



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